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The Ecclesiastical Review

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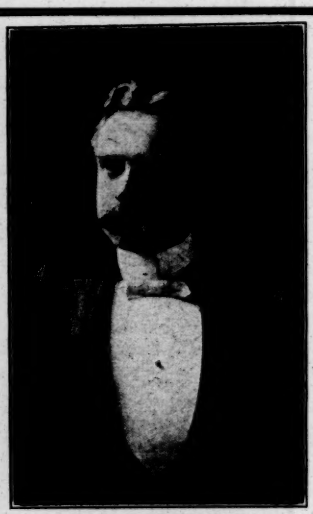

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. II.—(LII).—MARCH, 1915.—No. 3.

GRAPPLING WITH OUR CHARITY PROBLEMS.

THERE is amongst us of the clergy a rather widespread aversion to conventions, congresses, conferences, and the like. Many of us are inclined to regard them, for the most part, as pretentious but useless gatherings,

> Where the talkers talk for ever, while the workers work at home.

We can picture these gatherings in our mind's eye. Earnest and sensible men are there; but along with them and more conspicuous, we see the noisier sort who must be heard though they have nothing to say; enthusiasts, who propose half-considered and unpractical measures; hobby-riders, whose favorite idea must prance on the public stage; and the omnipresent, inevitable men-with-axes-to-grind. We listen to dreary papers, to interminable speeches, to pointless remarks, and to platitudinous resolutions; and at last we murmur, with unaccustomed fervor, a devout *Libera nos, Domine.*

Now occasionally this attitude is just, but it is usually the offspring of impatience and prejudice. Often we do not make due allowance for the one-sidedness, the incompleteness of view, and the lack of sound judgment which inevitably appear in the debates of any large gathering; and we fail to separate true and valuable ideas and to recognize their importance and suggestiveness. A chance attendance at a convention where words abound but nothing fruitful is done, suffices to create in some the prejudice against conventions in general; but *ab uno disce omnes* is an unsafe and unscientific rule. Certainly it would not apply to the convention which this paper aims to

call to the attention of the clergy. The Third National Conference of Catholic Charities, which was held at the Catholic University in Washington last September and whose proceedings have just been published in a volume [1] of three hundred and fifty pages, was a gathering of very earnest men and women, nearly all of them workers in the field of charity and social betterment. Physicians and nurses, parish visitors, Saint Vincent de Paul men, juvenile court and probation officers, workers from settlements and day nurseries, those interested in the care of immigrants or the protection of girls, city and state officials who have acquired large experience in responsible positions, diocesan superintendents of charities and priests engaged in reform institutions or other special similar works —all these, and workers in other fields of charity, attended the third biennial meeting and many of them gave it the benefit of their experience and reflection.

Workers usually give us valuable information and sensible views about their own work; this is true in general of these charity workers, whose papers and discussions, contained in this volume, abound in good ideas and suggestions. Unless we are very well acquainted with the ills of modern society and the remedies ordinarily used or proposed, we can scarcely read this volume and its two predecessors without broadening our sympathies and enlarging our knowledge. All three volumes constitute already a considerable body of literature; they will prove the nucleus of that Catholic library of social science which is so urgently needed.

We cannot pass in review all the proceedings of this Third Meeting of the Conference, or even enumerate the subjects discussed. They covered a wide field and were mostly of a very practical character, showing our charity workers grappling with the problems they meet in their daily rounds. We will confine ourselves to three topics of more general interest. In exhibiting each we will endeavor to weave together the best ideas of the Conference on these subjects, with a few threads of our own spinning.

[1] Third Biennial Meeting of the National Conference of Catholic Charities, September 20-23, 1914. Catholic University of America, Washington, D. C.

I.

The liveliest debate of the Conference was on the question of the Charities Endorsement Committees; and particularly, on the attitude to be assumed toward them by Catholics. In the smoke of battle the differences of opinion seemed tremendous; but later, examined in cold print and sifted, they do not appear so great or, we believe, irreconcilable.

Nearly all speakers agreed that, in our large cities, endorsement committees, or something very similar, have become almost indispensable; and, indeed, their extreme usefulness is so evident that, no matter what may be the attitude of Catholics, they have come to stay. Business firms and persons of means receive so many appeals on behalf of relief agencies and charitable institutions that they cannot investigate for themselves their relative merits or demerits. Willing to aid, but wary of being duped, they want, above all, trustworthy information and naturally favor a responsible organization which claims to be able to supply it. This was the need that called these endorsement committees into being. The first of them, it is said, arose some twelve years ago in Cleveland. There, as in other large cities, so-called charities practised on the gullibility and generosity of the public. Weary of this, the Chamber of Commerce created a committee to investigate and pass upon the merits of any charity organization appealing to the public for funds. The results have amply justified the step taken. In twelve years, they have "eliminated over five hundred fraudulent and semi-fraudulent solicitors, prevented seventy-five undesirable institutions from gaining a foothold in Cleveland, and promoted amalgamation of fifteen organizations that had previously been overlapping." [2]

Excellent results like these have made business men in many cities turn to endorsement committees as their most efficient protection against fraud. The endorsement of such a committee is, of course, no infallible guarantee either of the honest administration of a charity or of the high character of its service; and in fact Catholic charities have refused endorsement, because they object to being classed with some of the institutions endorsed. For the general public, however, no surer

[2] Op. cit., p. 36.

guarantee has been provided. So far, there was agreement among the speakers; but differences arose immediately when the question was put, should Catholic charities seek the endorsement of these committees? No, said a majority of the speakers; and in most cities our Catholic charities have in practice returned a negative reply. The reason was succinctly stated by one of the speakers: "The endorsement of such a committee will not help us and its absence will not hurt us." Our charities have already the best of endorsements in episcopal approbation; they are always administered very economically and nearly always very efficiently; and since they have acquired and hold the unlimited confidence of the Catholic public, what benefit can they derive from any other endorsement?

All this is very true in regard to our Catholic people, who have the highest esteem for our charities and indignantly resent any slur upon them or upon the brothers or sisters who conduct them. But sometimes Catholic charities appeal for support to the general public; and in these cases it is not always true that they lose nothing by the absence of a civic committee's endorsement. Some business firms make it a rule to give aid only to charities approved by these committees—a very convenient rule, which is sure to be adopted by many, and to prove injurious to Catholic charities that solicit funds from the general public. And from the non-Catholic point of view it is a very reasonable rule too; for has not the general public a right to some guarantee beyond the mere fact that the charity is Catholic? What does the public know about the ordinary Catholic charity, whether it is well or ill administered? How can it be sure that a charity is really approved, heartily approved, by the Church authorities and not simply tolerated? The reasonable conclusion seems to be that "if there are Catholic organizations whose support is solely from Catholics, they have no need of endorsement. Let them not seek it"; but if they make appeals to the general public, then the public has a right to demand a guarantee that is satisfactory to itself, such as it considers the endorsement from one of these committees.

Probably no one will contest the right of the public to demand such a guarantee; but it ought not to be difficult to per-

suade a civic committee that a charity which has Catholic endorsement deserves to be recognized by the committee also. If we recommend a charity to the good will and generosity of Catholics, that is proof sufficient that we consider it deserving of support from all. This is the plan followed in St. Louis. The Charity Committee of the Business Men's League endorses all institutions that belong to the conference of Catholic Charities in St. Louis. The exact relations of the two bodies were not explained by the St. Louis representative at the National Conference; but they point the way to a solution of this question which recommends itself to many. If the Catholic authorities give an explicit guarantee of a charity and invite Catholics to contribute to it, then they have a certain right to expect an endorsement committee to give their recommendation also.

This plan would be satisfactory to Catholics, and ought on its own merits, we believe, to be satisfactory to any civic endorsement committee; it will probably be extended to other cities. But suppose these committees cling to the rule of endorsing only on their own investigation and not upon faith in others, no matter how high their character? They may take the ground that if they endorse all charitable institutions and agencies having official Catholic approval, they cannot refuse to endorse those having official approval from Baptists, Methodists, and numberless other religious denominations. This would mean to abdicate their duty of knowing the institutions they recommend to the public; for an institution need not be fraudulent to be unworthy of public support; it need only be superfluous, or conducted on antiquated lines, or by slip-shod methods. If this rule be followed and Catholic institutions desiring to be accredited by endorsement committees must submit to the investigation of their agents, should our institutions apply for the endorsement?

There's the rub, and there the speakers divide sharply. Some object to seeking endorsement because they dislike the idea of a committee of outsiders investigating our charities and reporting upon them. They fear unfairness, unwarranted criticism, unreasonable or narrow-minded suggestions, attempts at interference, etc. The possibility of this is not denied, and where such an attitude is likely to be taken, let a

Catholic charity seek no endorsement; but it is contended that such a situation is the exception. "I have more faith in human nature and in our representative organizations," said one speaker, than to believe they will be "meddling and nosing" and unfair, especially as they spend their own money for the purpose of shielding themselves against fraud.

Investigation is regarded by this speaker, and others, as an advantage instead of a detriment. We are proud of our charities and of those who give their lives to them. We are convinced that no charities can compare with ours. Investigation would prove that no others are so economically administered, and none, in general, more efficiently. We believe there is a spirit of true Christian charity and of contentment in our institutions that is scarcely found elsewhere. Why hide our light under a bushel? Why shut off the view of this from any respectable investigating committee? It will do good to them, to the public, and to us to have them see our homes of Christian charity as they are. To be loved they need only to be seen—by men of open mind. They are an apologetic more powerful with many than the preacher's word. "This place is an inspiration," said the Protestant head of an endorsement committee, after visiting a Good Shepherd Convent from cellar to roof; and the same might be said of nearly every one of our institutions. "Perhaps a few would be criticised and asked to reform something in order to be endorsed," said the speaker, a Jesuit, on whose remarks we have been drawing liberally, "but in general we should have almost one hundred per cent, and therefore have nothing to fear. If any of our Catholic charities are inferior, we too want to know it and have them brought up to the standard." And as there is always room for improvement and danger of getting into a rut, the consciousness of having to submit to an investigation by a committee not entirely Catholic might stimulate the custodians of our charity homes and the workers of our charitable agencies to the best efforts of which they are capable.

There is, however, an objection against affiliation with these endorsement committees which many will find very cogent. If the scope of their work were to eliminate fraud, no evil need be feared; but their aim is already, or tends to become, far broader. Occasionally they manifest a desire to have a say in

directing the development of charity work in a community, to pronounce this institution superfluous, and another inefficient, to veto the project of a hospital or an asylum as uncalled for, or to say that it should not be here or there, and the fear is that the now very innocent endorsement committee, which is a private organization, may grow into a city board having control of charities and interfering with our institutions in an undue, and even tyrannous manner.

Now we Catholics are haunted by the dread of an omnipotent State which draws all activities, educational, scientific, eleemosynary, reformative, religious, within its iron grasp. In our own times, we have seen the tyranny exercised over the Church in Germany, France, Portugal, Mexico, Ecuador, and other countries. We love liberty as no others do, because we get so little of it. The love of liberty and the spirit of individual initiative are decreasing. The State is more and more. In some countries it has the monopoly of education and exercises autocratic control over charities; may not the same happen here? Why help to forge the machine that may crush us? Why ask the lion to open his jaws and kindly let us thrust in our hand? Have we not been mangled often enough?

Quite; but this danger seems remote and far from inevitable. Our American ideas of liberty and the functions of government are still very different from those of Russia, Germany, France, and Mexico. The supervision and regulation of charities, public and private, will be settled as the American people sees fit. We shall gain nothing by an attitude of suspicion and antagonism. We have nothing to conceal. The more thoroughly our charities are known, the better they will be appreciated. Others may equal us in mechanical efficiency; we have no fear of being surpassed in the economical use of our means, in the self-sacrifice and devotion of our workers, and in the spirit of content among the beneficiaries of our charity. The State pays high wages; gold can be transmuted into "efficiency", but not into love. Our Catholic people will never prefer State institutions to those conducted by men or women imbued with the spirit of Catholic faith and Christian love. So in this country, with our ideas of liberty, while we must be vigilant, we have as yet no call to fear oppressive and tyrannous State interference in our charities.

II.

Coöperation among charities is a perennial theme which custom cannot stale. In 1912 it was formally discussed in three papers,[3] replete with valuable suggestions. At the recent conference it came up informally in many discussions. Should we coöperate with undenominational charities, e. g. the Charity Organization Societies? The question is a touchstone; the answer reveals the temper of one's soul. Some reply according to the Scriptural principle: he that is not with me, is against me. Others reply according to the principle which is equally Scriptural: he that is not against me is for me. One thing is certain: in a large city, if there is not coöperation, all charities will be imposed upon by dishonest persons. There are many enterprising and resourceful beggars who get a good living from charity bureaux; often we are ourselves victimized because we do not ask information from non-Catholic organizations.

We think there is arising a better understanding and a kindlier feeling among charity workers. We Catholics were justified in our attitude toward many who came among our people bearing gifts; and we know that even yet not all the Danaï are dead. With the decay of religious faith among non-Catholics and the development of charity work into a profession and means of livelihood, have arisen many charity workers who have undertaken their work, not out of a spirit of proselytism, or antagonism to Catholicism, nor out of sordid motives, but because, though they must earn their living, they prefer to choose a line which gives them opportunities of kindly service, rather than take the more selfish field of business. Many Catholic workers have been quick to note the changed feelings: some who have been unfortunate in encountering traces of the old proselyting spirit, often harbor suspicions where they are not justified.

We think the right word on this subject was said by a speaker whom I will name because his name always carries great weight, Mr. Thomas Mulry of New York. The personal and familiar tone of his remarks fittingly reveals the family spirit which characterizes the Conference.

[3] Second National Conference of Catholic Charities, pp. 84-103.

The New York Charity Organization Society [he told us] was started nearly thirty years ago. At that time we were advised to have nothing to do with it. I was then a member of our Superior Council. It seemed to me that we ought to coöperate with the organization represented in that Society. I felt that if the members were honest and fair, we ought to coöperate, and I felt that if they were dishonest and not fair, we ought to be present for purposes of observation. Against the advice of one of the grandest men of those days, I advocated coöperation and practised it. There were those who called me at the time, the Protestant member of the St. Vincent de Paul Society. After eight or ten months, Archbishop Corrigan asked me what my impressions were. I described the work that had been done. The members of the organization were perfectly willing to act with me and were even cordial in their relations. They did many things which seemed to be done through prejudice but which, in fact, were done through ignorance. At any rate, I found nine hundred Catholic children going to Protestant Sunday-schools. Our conferences succeeded in reclaiming all of them. We found large numbers of families which had been neglected by us and had been taken up by non-Catholic societies. We found large numbers of families whose parents had not been legally married. There was nothing to prevent us from doing this work, once we found that it ought to be done. To my mind, the spirit of proselytism is waning. I almost regret that that spirit has been succeeded by one of indifference. I feel, therefore, strongly in favor of close co-operation without any surrender of our principles. But I am convinced that the great majority of those outside the field of Catholic relief work are fair-minded. I have found even in relatively large meetings, that there are very few bigots and that the great majority are in favor of fair play. Hence I believe frankly in coöperation without any surrender of principle.[4]

Coöperation among Catholic charities has not yet reached a very highly developed stage. " Bishop," said a Catholic social worker to the head of a flourishing and well-organized diocese, " I am interested in coöperation among Catholic charities and am come to you for the facts." "Coöperation among Catholic charities? " queried the prelate. " There is'nt any." Let us hope the situation is not quite so bad. A proposed remedy, which was discussed by the National Conference at considerable length, is the creation of city conferences. Their aim is

[4] *Third Biennial Meeting*, etc., pp. 123-124.

the same as that of the National Conference—to make the workers acquainted; to give them inspiration and encouragement (for many are called but few stick to the work); to make a survey of the field, pointing out local conditions and needs; to discuss remedies and methods, and in general to exchange information, ideas and views. Is this practical? Secular charities have done it very successfully; why not Catholic charities? "We have had a city conference annually in New York for the last five years," said a man of long experience who is far from being a dreamer. "We now wonder at our lack of wisdom in failing for so long a time to discover the value of the conference to the charity interests of the city. . . . The experience of the past has taught us that the city conference is the most effective organization to secure [the desired] results." [5]

One important result of the city conference would be to bring together a mass of valuable information about local charities and to make it accessible to all. In our big cities many who ought to be well informed are surprisingly unacquainted with the resources of local charitable institutions and the needs to which they minister; and owing to this ignorance many a poor unfortunate goes unrelieved. The city conference would, in no long time, have amassed such valuable information that it could easily be digested into a very useful descriptive directory of charities, Catholic and other, and published annually with reports. Such a work would not only be useful to charity workers, clergy, physicians, and others directly interested in social work, but it would aid greatly in dissipating the general public's gross ignorance and indifference in regard to Catholic charities. It would be an impressive work, and would remind many of their obligation to support Catholic charities.[6]

The City Conference would not confine itself to matters concerning Catholic institutions and agencies. It would have

[5] *Third Biennial Meeting*, etc., pp. 79, 81.

[6] Incidentally it would prepare the way for the directory of Catholic charities in the United States so ardently desired by the secretary of the Charities Conference, the Rev. Dr. Kerby. And if these words happen to fall under the eyes of any hard-hearted priests or brothers or nuns from whom Dr. Kerby has tried in vain to extract some desired information about charities, may compunction seize them and a sincere amendment follow.

to deal with the general conditions of the city. It would be inevitably led to inquire into the causes of social misery, to suggest and enforce a remedy where one can be found and to seek a remedy where none is now known. Its scope is well indicated in the remarks of the former Tenement House Commissioner of New York City, where, though conditions are still bad in many respects, so much has been done to improve the living conditions of the very poor. He pictures the visit of a charity worker to a poor family. "As he approaches the home," says Mr. Butler, "he finds the street in a filthy condition, unsanitary in every respect because it is the section of the poor. The authorities would not dare to tolerate such a condition elsewhere. Our visitor enters the hallway of the home to find the same neglect there. He goes into the home of the family and finds it lacking light, ventilation, and cleanliness, those things which are needful for normal homes, things to which every man is entitled. Whose business is it to see that this general neglect is dealt with? The street cleaning department has an obligation. The board of health has an obligation. The building department has an obligation. The landlord has an obligation, and very often, particularly in the home, the family has an obligation. We, also, have an obligation and ours is the most serious. It is our duty to see that the public servants perform their duty and they should be forced to perform it, particularly when there is question of neglect of those who are unable to help themselves. If you will ask the poor why they do not protest against such conditions, they will answer that they do not know how to do so. This is not to be wondered at. If they did know, of what avail would be their weak protest? But you can know and protest and add the influence of your city conference as a force behind your protest. You can look over the sections of your city in which the poor dwell. You can note the deficiency and learn how many of them are due to neglect of public servants, to grasping landlords, to the citizens of the community who ought to take more interest in their fellow-beings, or to the inefficiency of the family itself. That is what your conference should prepare you to do." [7]

[7] *Third Biennial Meeting*, etc., p. 82.

That such work needs to be done is evident to any one who will walk through the congested districts in our large cities. Even to visit these districts where the poor must live, is offensive to the well-to-do. The slums disgrace our civilization; yet we take them supinely, almost as natural to our social body and incurable. Who is seeking a remedy? Still the day must come when charity and science shall meet and conspire to make the lot of the poor more bearable. The slum districts must be destroyed, as they have been in Germany; and they will be destroyed here when common sense is applied to the removal of municipal evils.

Such activity would remove from Catholics the reproach, not entirely undeserved, of shirking our due share in the labors of social improvement and of being difficult to move except when religion is at stake. There are possibilities of mischief, no doubt, in city conferences; but wise regulation can minimize them. The possibilities of good are far greater. They would put new life into Catholic charity and interest many who are ready to work, have intelligence, character and zeal, but stand idle in the marketplace, because no one comes to hire them for the vineyard.

III.

We come now to the most prominent idea of the volume under review, an idea which emerges on nearly every page—the need of training, the need of raising up a host of trained workers.

It is no new idea in the Church that training is necessary to fit men and women for the best service of mankind. We have long had our own very efficient "training schools for social service"—the novitiates of our charitable orders. The scope of their work is limited necessarily; it is mostly of an institutional character. The training they give is more severe and in most respects more thorough than can be found in any school of modern origin. True, it is chiefly a moral and religious training; but "social service" to a great extent is a moral and religious work. It may be a very romantic or consoling work for a few months or even for a few years; but time brings disillusions and discouragements to the earnest and only high character and well-trained virtue can overcome

them. We believe that the religious motive is ordinarily essential; he who would devote his whole life to the service of man must first devote himself to God. Without this the service may continue, through habit or necessity, but its spirit will have fled. The centuries have tested this system of training, and to-day it is still vigorous as of old. It does not depreciate knowledge. Religious charities have usually kept abreast of the science of their day. If at times they seemed backward, let us remember that highly specialized training is a new thing. It is only in our own day that the training of nurses has been generally felt to be necessary. To-day, as in the past, our traditional charities are doing their work excellently well.

New times, new problems; and some of these can hardly be dealt with by religious orders. At any rate, social work has become in our day a profession for the laity. It tends to rank as a learned profession, along with engineering, law, or medicine. It gives a livelihood to thousands. Occasionally it still encounters a certain prejudice, as if it were not quite honorable to make a living by doing good; but the sneers against paid charity workers come from the same intellectual level as the gibes against the clergy for getting a comfortable living from their ministry. Many who succeed in the lower grades of this work have no great learning nor highly specialized training. Yet the profession holds to a high ideal; it aims, at least, to exact of its members high qualifications, both intellectual and moral. A good expression of its ideal—we can hardly say as yet of its requirements—is found in the Bulletin of the New York School of Philanthropy. "Social work," it says, "is a profession which makes no mean demands on those who enter it. Mere physical endurance is severely taxed by it. The power to think clearly, to observe, and to form sound judgments, is essential. The courage of the pioneer, the patience of the scholar, the scientist's reverence for truth, the poet's vision, passion for service, religious fervor and faith, capacity for loyalty and also for searching, uncompromising criticism—all these qualities, and more, are needed in the profession of social work, not to mention the more prosaic characteristics of common sense, accuracy, faithfulness, executive ability, and a good general education. The

finest and ablest young men and women in our colleges and universities, and others like them, wherever they may be, are the recruits coveted for social work."

Here then is an attractive field of work, particularly attractive to young men and women of spirit and character. Very many students in the colleges and universities of our country are preparing for it, following serious courses and undergoing a serious training. Professional schools are beginning to rise. We have mentioned the New York School of Philanthropy which is affiliated with Columbia University. Its one purpose is "to fit men and women for civic and social service, either professional or volunteer". This school, while not demanding a degree for entrance, does much work of a post-graduate character and makes very strict requirements of its students. It presents a two-years curriculum, conducted by six or seven regular instructors and many lecturers. During the first year there are six prescribed courses, aggregating fourteen hours of class-work a week, and besides, twelve or more hours of field work. The second year, which is devoted mostly to field work, is intended to give the student a thorough initiation, under competent supervision, into his chosen special line.

There is a large and increasing demand throughout the country for workers who have received this specialized training. They fill important positions in private and public institutions and in agencies of reform. Even politicians are beginning to see that positions in charitable institutions ought not to be the spoils of victory, but should be filled by trained and competent men. And this idea will win its way till it becomes public opinion. It has been largely, if not chiefly, these trained workers who have given the impulse to social and civic reform. They are, to no small extent, the makers of public opinion and the shapers of legislation. We may not agree with all their ideas regarding charity work and social reform; but we give them credit for being, in general, earnest, observant, alert, energetic, and progressive.

Our plaint is that we Catholics have not sufficiently realized the need of this special training. It was voiced at the Conference by Dr. Neill, our former Commissioner of Labor, who has done a work of social reform in this country which falls

to the lot of few men and who, if anyone, ought to know the value of training. "We seem in practice to feel," he says, "that this one field of important activity needs no particular training for its workers." "Until within a year or two," he continues, "practically no Catholic colleges provided any adequate study of charities in its curriculum; and in consequence heretofore, any Catholic layman or lay woman who wished to enter the field of social work and sought specialized instruction, has had to seek it from non-Catholic sources." [8]

The corollary is obvious. "Our colleges and universities will not have done their full duty to the Church and to its mission, or their duty to society," Dr. Neill declares, "until every Catholic college and university shall give place in its curriculum to regular courses related to charitable and social work." This is not a proposal, as we understand it, to add prescribed courses to the already very diversified college curriculum, but to give optional instruction and training, principally for the benefit of prospective charity workers.

A long time is likely to elapse before this plan is very widely adopted; but a beginning has already been made. For some time back Dr. Kerby, secretary and organizer of the National Conference of Catholic Charities, has been giving such instruction every two or three years at the Catholic University and at Trinity College. Courses have also been given by Father Siedenburg, S.J., at Loyola University, Chicago. But this work needs to be carried outside of the college and university, for there are many professional and volunteer social workers who cannot give themselves up to an academic career, but desire instruction and training. And it is not merely professional training they need, but a grounding in Catholic principles. Experience shows that, if untrained in these, they will run a great danger of acquiring a secular spirit and losing the high aims of Christian charity; and thus their usefulness would be greatly diminished or lost. The task of caring for these workers has been begun. Chicago, it seems, is leading the way. Loyola has established in the heart of the city "a school of sociology" which hopes to become "the rendezvous of social workers" and a practical training school. An excel-

[8] Op. cit., p. 60.

lent beginning has been made; a large number are in attendance, and the prospects are bright for the growth of a fully staffed and well equipped school. When Chicago wakes up to the possibilities of good in the Loyola School of Sociology —and Chicago usually wakes up early—she will, no doubt, with her accustomed energy and "sublime self-confidence" accomplish wonders in the cause of charity and social reform.

Boston has adopted a different policy, one in which there are many obvious advantages. It has established a school of social science under the direction of the Diocesan Superintendent of Charities (at present, the Reverend Michael J. Scanlan). It is but natural that such a school be in direct connexion with the bureau of diocesan charities and under the auspices of the supreme diocesan authority. The school then runs little danger of exciting jealousy, which may lurk *in animis coelestibus,* even in hearts devoted to sweet charity's cause. It can very properly call upon the services of the most qualified persons in the diocese, lay men and women, priests of the secular and religious clergy—with more hope than others could have that they will come when they are called. Through the Bureau of Charities, it may maintain a close connexion with every Catholic work of charity in the diocese and have an open door to unlimited field work. Through it, also, students may have access to the most reliable information upon the charities of the diocese; and also perhaps—in the golden future—to a complete survey of all the ills of the community which social service is seeking first to know and then to remedy. The school, under its august auspices, ought to be the natural centre for all the charity workers of the diocese, and thus bring its students into touch with those already working in the vineyard. And finally as a diocesan institution, it is more likely to be frequently recommended, by episcopal announcements, to all who desire to engage in charitable work.

Such are some of the strategical advantages, as we may call them, of a diocesan school of social science. Boston believes it has shown the way and "sincerely hopes other dioceses will follow its example". The school was established in the fall of 1913. The course consisted of a series of able lectures, if we may judge from several which we had an opportunity to read, given by men of the highest competency, most of whom

hold important positions in state, city, or Catholic charities. Typewritten copies of the lectures were distributed to be studied by the members of the class. They were used to good advantage, since, as the director states, "in a recent examination for important positions under the Massachusetts State Board of Charity over three-fourths of the successful candidates had been members of our new Social Science Class". Prosaic facts like these ought to convince the most stubborn opponent that there is value in training.

These are only beginnings, very modest beginnings; but mother Church loves a modest beginning. Great oaks from little acorns grow. This is our consolation when we look at the equipment of the New York School of Philanthropy, and admire, and sigh. Some day, we know, Boston, Chicago, New York, Baltimore, and other large dioceses, will each have its great Catholic school of social science equal to any in the teaching of professional efficiency and superior to all others in imparting those sure and unchanging principles of Christianity by which alone the deepest wounds of society can be healed. We are doing much already. We are confident—though it might seem an idle boast to others—that the Catholic Church is accomplishing far more not only for religion and morality, but even for social well-being in America, than all other churches combined; but we are capable of still greater work. *Ad altiora vocati sumus.* When our colleges and universities awaken in a good number of our students an active spirit of charity and impart an adequate instruction in charitable work; when our Diocesan Institutes of Social Science gather in and instruct the many who are awaiting the call; when our city conferences are organized and study carefully the ills of the community and the best means of improving the surroundings of the poor, of bringing them moral and spiritual help, and of relieving or preventing distress; when these things are done —and none of them is beyond our reach—then we shall be doing in this land of ours a work fully commensurate with our numbers and intelligence, and worthy of the gift of faith and the spirit of charity which are in us.

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A PERIODICAL RETREAT FOR SCHOOL-CHILDREN.

IT is characteristic of the young priest setting out into the vineyard to be an optimist. The graces fostered for years in the seminary or religious community by the buoyant spirit of youth have, without perhaps very much credit to himself, warmed his heart with zeal. It is now his privilege to sow, and to reap, with others. Not knowing the world and its power, nor as yet subjected to the disillusionment that comes of partial failure, he is sure, in the beginning of his ministry, that his vines will flourish, that souls must and will be converted; and it is only gradually that the hard fact comes home to him and he realizes how slowly his shoots grow and how many may not grow at all. As the natural fascination of novel work begins to wear off, he comes to realize that Rome was not built in a day and that the *châteaux d' Espagne* so glorious in his imagination are unknown to the practical and toilsome builder. And even though he should have anticipated in some measure the evil of the world, with its indifference, pride and sensuality, and should have steeled himself to battle against it in his people, yet is he confronted with a problem, especially strong in times of despondency, which lends force to a growing temptation—" Is it worth all my effort? "

The problem is this: Dr. X or Canon Y, whom he greatly admires and to whom he looks for inspiration, has a wonderful sense of duty and a keen zeal for souls, and yet withal a strain of pessimism, begotten of sad experience. The young priest feels that pessimism is in the air. The checking hand and the warning words of his elder brethren are doing more than restrain his over-hot zeal; they are making him doubt the value of his zeal. He finds himself debating whether, rather than spend his time in parochial house-to-house visiting or catechizing to which he is not obliged, he could not employ it better by attending more to his general culture, by keeping *au courant* with political questions or taking part in social interests, by developing his tastes for secular studies, for science or for literature even though it be very light in character—on the principle that " omnia cooperantur in bonum ".

An example of this conflict of mind: the young priest has entertained a high opinion of the value of week-end retreats

for school children, and he finds that Dr. X is especially pessimistic about them.

The young priest, let us suppose, had conducted several such retreats. He is convinced of their fruit. He has come within the warm and bracing atmosphere of, let us say, the Cenacle convents where such spiritual activities find their exercise in all classes of people, week in week out, throughout the year. Though young and inexperienced, and lacking the maturity of his elder brethren, these retreats have increased within him the earnestness which every priest has for the growth of God's Kingdom on earth and the salvation of each individual soul. Spurred on partly, perhaps, by the earnest appeals of the Rev. Mother and partly by his own sense of work attempted faithfully and, he would fain hope through the blessing of the Almighty, successfully, he makes with due deference the suggestion to Dr. X that a retreat for his school children would bring abundant fruit. Then at once he finds himself enveloped in a cold wet sheet. Dr. X sees nothing but difficulties: "Yes, many priests send them, but perhaps they are mistaken. Why disorganize the parish for a Sunday? Why divert the common funds? These retreats involve in most cases the necessity of keeping the children over night or providing for their bodily needs in other respects. Why burden the nuns with these unwonted arrangements. And, after all, might not the retreat lessen the hold the teachers have over their little charges? It's no doubt a pleasant change for the youngsters from slum surroundings, but philanthropy must take a second place. And are we not nowadays, in education and much else, always setting too high a value on the eccentric and underrating the normal helpful round of Catholic practices, thereby exchanging the 'staff of life' mother Church doles out with kindly hand for sweetmeats which are certainly good, but which require the expense of great trouble, and though good generally, are they not sometimes dangerous? For even the occurrence of a periodical mission has been known to upset the spiritual organism of not a few—since they persuade themselves that they need no further religious nutrition till the next general mission. Let us, then, throw all our efforts into the usual weekly and monthly round. And what, all said and done, will the children learn from the

retreat that is not told them again and again from pulpit and school-visit and teacher's chair?"

In short, the practical mind of the Rector believes firmly in the good derived from his own annual retreat; he believes in retreats for Religious, for boarding-school boys and girls, for growing children of Mary, for adults with heat-waves of passion within and a seductive world without, for working men with socialistic and anti-Christian tenets dinned into their ears during factory hours—but for the parochial school children, no, no!

Such, and perhaps many more, are the arguments of the experienced Doctor whom our zealous assistant so sincerely admires. They set his mind revolving once more the old problem. He has spent himself and been spent in planting and watering in a labor he loves, for which he would hope for abundant fruit from God who giveth the increase; but against his own staunch conviction (though he is conscious it is an immature one) is set the sane judgment of Dr. X who thinks such seed thrown on ill-prepared ground—all wasted.

The young priest does not reply; it is difficult to find words and he does not wish to show disrespect, yet his unspoken answer is perhaps not wholly incorrect: "Possibly this dear good Father's experience is somewhat too local and parochial." For what are the real facts? The young priest feels that he is fortunate in knowing some truths which Dr. X, grown old in a single busy parish, has perhaps never had brought before his notice. He has had the opportunity of studying the grand work that the Society of Our Lady of the Retreat in the Cenacle has been doing for nearly a century in France and Italy. He has followed the retreat movement in Belgium. He has watched the results that have followed from the felicitous idea of Cardinal Vaughan when, devoured with a single-minded zeal for souls, he introduced the Cenacle in 1888 into England, even into the great industrial centre where his Bishop's Throne (for he had not yet been raised to the metropolitan see) presided; he knows how the success of this Manchester retreat-house has led to the establishment of many another foundation, not in England only but also, it may be said with some truth, in America. The Sisters of the Cenacle first crossed the Atlantic in 1892. New

York was their first centre, and there now stands a replica of this foundation in other places, as a City on the Hill, reminding us of the colonies which the practical Romans of old established as a network in each new province to be centres of the great and abiding influence of their civilizing power. And the young priest feels that he is not wrong in arguing that, if retreat-work is not yet very widely appreciated, it is only because what is in some sense novel permeates but slowly: the movement is young, at least in America and England, and is only now growing. The Society of the Cenacle was not solemnly confirmed and approved until 1870; but its growth has been even more rapid than had been anticipated, in foundations, in enlarged edifices and in popularity.

The young priest has moved, and the old Rector has not, in the midst of these activities; he may claim that he has seen, and this in some measure from within, the fruitful spirit of these communities. And further, he feels that the view he takes is not merely that of a few enthusiastic promoters of such retreats; it has the support of a wide circle of keen advocates, such as the present Bishop of Salford, who wrote in his Lental Pastoral of 1911: "The concurrent testimony of the clergy and the school teachers of those parishes which have availed themselves of the Cenacle retreats, is that they produce quite a remarkable effect upon the lives and characters of the children who have the privilege to share in them." He knows, too, that the parish priest who has once sent his children to a week-end retreat, from Friday evening to Sunday evening or from Saturday morning to Monday morning, almost invariably, despite any difficulty of organization, sends them again next year. And, once again, he knows that there are numerous converts among rectors, mother-superiors and head-teachers, converts from opposition and indifference to a warm advocacy of retreats for these school-children.

It is the knowledge of such facts as these that outweighs in the mind of the young priest the experience, great without doubt but somewhat local, of Dr. X or Canon Y.; and he is confirmed in the view he takes—rather too optimistic if you wish—by his suspicion that perhaps, too, the good Father has never imaged to himself what a children's retreat really is.

It is in the hope of assisting the preoccupied priest to think and to weigh the pros and cons that the above and following remarks are humbly offered for quiet consideration.

Let us weigh a few of the arguments: on the one hand the advantages; on the other the disadvantages, namely trouble and expense, for evil effects of a positive character exist only in the imagination of the unsympathetic.

To begin with those advantages that are of secondary importance only because material rather than directly spiritual. A retreat is a social work of true philanthropy, frequently lauded by non-Catholics who are only semi-religiousminded. The priest of the city is well acquainted with slum life. He does his best to organize the annual school-treat. He feels the reward well worth the price of great trouble as he beams with satisfaction at the sight of his boys and girls. The child's mind is but vaguely conscious—the priest does not expect more; yet he fondly imagines that Nature must exercise through this occasion some wholesome influence on the hope of the future for his parish.

In reality, the difference between treat and retreat is as great as that between a ride on a "merry-go-round" and a journey in an express. In the former there is merriment, and generally the caricature of music to delight the ear; the holiday, too, has recreated the children; it has been joyous: but, soon over, it has left them where they were before. No progress has been made; perhaps even mischief has been accomplished. On the other hand, a retreat has, we cannot doubt, left an indelible impress as a power for social amelioration, if we postpone for a moment the spiritual betterment. Rev. Mothers are not without experience and they do not frustrate their own purposes. The retreat is made a change and a holiday. The convent has its spacious play-grounds, its beautiful gardens; the children have their intervals of recreation, wisely apportioned and somewhat long. There are organized games, there is laughter and merriment. And, besides, they have another aspect of the nun, whom hitherto they have perhaps known only in the class-room, and of the Father too (if he is not too stiff to condescend), who has been known, perhaps on more than one occasion, to rival "Santa Claus" in the variety of the objects of amusement he has brought with him.

As a secondary element the recreation is all to the good; but there is much more. For two days at least the child takes proper nourishment and eats only at meal-hours; and perhaps enjoys as the first experience of a life-time a bed to itself. It may be that only those who are unacquainted with the tragedy of the slums will smile to be told that children have been known to kiss their "dear little beds" before departure, a testimony to the value they set on what is clean and solitary. Again, the effort of parents to make their children respectable for the nonce, by the epoch-making event of a change of underlinen or by the provision of boots and socks, tends toward a social reform. Occasionally the opportunity has even been taken by the good Sisters to subject a child to the treatment accorded to a tramp and his clothing on arrival at the workhouse ward. The imagination can easily fill in a hundred details in which the retreat, viewed as a holiday and change and an opportunity, has a far-reaching influence, as a merely material good, toward the growth of natural virtues.

To come next to advantages of greater importance for the consideration of the parish priest. First, the burning question of the disheartening leakage, especially among the classes who frequent the elementary schools. What an appalling percentage! The priest labors, devises. Reflection reminds him of the proverbial drop in the ocean. The retreat is one, and by no means the least important, of the efforts to stem the stream. We know how the Cenacle communities organize the artists' models in Rome, the youthful chimney sweeps, the *ballarine* (ballot-girls) and *piccinine* (little errand-girls) at Milan, the basket-women and the domestic servants elsewhere; we are familiar with the work of the Jesuit retreat-houses for working-men, and many Orders deal with the Children of Mary and various guilds.[1] The chief difficulty consists in persuading those who have already left school to come for the first time. The ice must be broken. The début of a retreatant, experience shows, is generally the prelude to a series of annual visits. The great time of danger comes not long after

[1] See *Retreats for the People—A Sketch of a Great Revival,* by C. Plater, S.J. (Sands, 1912). Also two pamphlets by H. Hohn, D.D.—*A Sketch of the Religious of Our Lady of the Cenacle and their Retreat Work,* and *Retreat Handbook* (Washbourne)—a book useful to beginners making a retreat.

the regularity and supervision of the school are left behind. If, then, from early life the child has pleasant recollections of retreats and the practice of making them, familiarity with the convent may mean salvation at a time bad companions come to be the allies of nascent passion. And further, the difficulty of inducing those who most need a retreat is most effectively met not by the persuasion of elders but by the personal enthusiasm of the increasing numbers in a parish of those who have enjoyed them. A retreat means the formation of an apostolate. It needs no personal experience of the retreat-house, only a little imagination, to convince a rector that this must be a potent influence toward stemming the leakage which he knows and fears. If the retreat of the school children does nothing more than make them familiar with the convent and ready to return, this is an advantage which is worth the trouble.

The great influence over the child's mind is the ethos, the spiritual atmosphere, that it may imbibe and even in two days will imbibe. It is an influence unconsciously felt, but nonetheless real and lasting. Just as it is impossible to divide truth and falsehood with a hatchet, so is it impossible to describe an ethos. To live in the midst of law and order, punctuality and regularity, to catch inspiration from those who are naturally devout, to reside for the first time under the same roof with the Blessed Sacrament, to feel that the little Oratory is for themselves alone, to converse with the nuns, practical, experienced and picked souls, one of whom is appointed to be the confidante of each small group of children, to find the priest sympathetic and at leisure, entirely their own for the time being—all are factors in forming an ethos. The earnest Confession, the Sacred Banquet, the Benediction service, the practice of hymn singing, the sight of objects of piety —these and a thousand other features, some keenly observed by one child, some by another, have an immense influence especially in the years when impressions are most readily received and bear lasting fruit. The mind of the child can by the judicious direction of elders be awakened to the secret power Nature has of speaking to the human soul about its Creator. A prayer said a thousand times, an object passed by a thousand times, speaks insistently when the mind is pre-

pared by silence. The writer remembers once being struck with the awe-rapt attention of three tiny members of a family as he went around the church at time of retreat explaining the Stations; and he afterward learnt that they had made it their hobby to take their friends, non-Catholic as well as Catholic, to the church to show and speak about these representations of our suffering Master.

The child cannot meditate, nor perhaps remember much —except a story; but the child can receive and retain a message. Sometimes it is of a definite character, and no doubt every priest is sometimes amused at the way in which the child-mind has translated some portion of his instruction. More usually, a child carries away a general impression, and the environment of the retreat, the ethos, the silence, prepare the mind and increase its susceptibility to impressions. The parish priest no doubt expounds in the course of the year the round of the catechism. His part, too, may be perfectly executed, although generally the single-handed pastor finds his greatest Sunday trial in the effort, after a full morning's work, to interest his restless assemblage of fledgelings. But the effect suffers from the isolation necessitated by the discontinuity of his lessons, and from the fact that, his listeners being fresh from the streets, his discourse is sandwiched between their games. He may succeed in keeping their attention and they may go away instructed; but the bread of doctrine has too little time to be thoroughly assimilated and the heart is not warmed. The pleasures, the cares, though perhaps not the riches, of the world choke or devour the seed that is so laboriously sown. We may, then, expect a vast difference between the fruit derived from isolated instructions, which alone are possible at home, and that reaped from the ordered sequence of discourses heard in the stillness of the retreat, even though it be of short duration.

As it is quite a mistake to consider it useless to attempt to bring a message to the child's intellect, so is it quite a mistake to consider that the six or eight half-hour discourses possible in a week-end retreat over-burden or weary the child. There are diversities of gifts, and it is a gift to be able to talk the language of the child, to appeal to its minute outlook; but not a few have this gift, and it is from among such priests that the

experienced nuns select the father who is to conduct the children's retreat. On the other hand the rector, though he be a learned theologian, a good financier, an experienced organizer, a kindly father, a "*sh*oving *l*eopard" of his flock (as a distinguished ecclesiastic opened his panegyric on a deceased brother), yet he may not have the gift of reaching the minds of his children. And his curate may be no better in this respect. He who conducts the school retreat, if he is a judicious man, knows how to spread jam on his bread. He does not raise a laugh for the laugh's sake, but by speaking in anecdotes and stories and imagery suitable to the childish fancy he drives his lessons home and provides pegs on which great truths may hang for years in the memory. It is not only possible, but not difficult, with a knowledge (if the expression will not mislead) of the "tricks of the trade", to hold the attention of practically a hundred children, and that practically throughout the discourses of a retreat. It requires variety: the preacher may generally be seated but he must sometimes walk, may be in and out among the benches to rivet again one vagrant attention or to give the youngest in front an opportunity by turning around of exercising restless limbs; variety also in his intonations and gesticulations, using interrogation as well as didactic instruction; perhaps, too, variety in devising simple object-lessons—e. g. the lighting of a candle to enforce the truth that the spark of life comes from the hand of the Creator, or its exposure till it burns itself out to enforce the truth that life however long is short and its end inevitable.

In brief the retreat furnishes the favorable opportunity—the environment and silence as an aid to receptivity of mind and heart, the tender souls unhardened by wilful malice. The father, with God's blessing, may employ his talent and hope that he may by his labor be instrumental in preparing for the increase of the Lord of the Harvest. It is obviously impossible to measure the fruit by appeal to statistics, but is it not also obviously possible, perhaps probable, that the aforementioned Canon Y or Dr. X was not altogether faithful to the laws of logic when he drew an implied answer from the question he had asked: What more does the child learn in retreat than from the ordinary parochial catechizing?

In the six or eight half-hours all the vital truths of religion, so far as the child is capable of appreciation (and those who have studied childhood know its great possibilities), can be woven into one structure and rule of life. As an introduction the child may be brought to see God's fatherly care in drawing it to the retreat, and "alone with our Lord" it puts aside the ordinary dreams of life;

> When these shall knock I'll shut my heart
> And keep it all for Thee.

The shortness of life, the length of eternity, may be forcibly brought home by figures of speech, and the child can weigh the Real Interest against the many shallow interests that hitherto have filled its mind. The young should not be frightened but attracted; the natural fear of death, so useful in the gust of temptation, may be tempered and elevated by its description as the first face-to-face meeting with Jesus—beautiful for the friend who has faithfully served throughout the journey of life, stern for the stranger forgetful of His commands and invitations. The reality, the heinousness of sin, both as an act of disobedience and a disease of the soul; its gradual growth; the inevitable painting of life's portrait—acts making habits, habits character, and character fixing man's doom—can be well understood by means of simple similes. The portrayal of those features of our Lord's personality and character which especially appeal to children in His incarnate life, and of the same nearness and loving kindness, though invisible, manifested in a hundred ways in the economy of the Church, will stir up a real love, and Jesus will be prayed to as a living and sympathetic friend, for prayer will be inculcated as a talking and a listening and as a thing to be done in one's own way. The moral virtues will best come from the Boy Carpenter—obedience, industry, truthfulness, charity, and coöperation in the family circle; and purity, spoken of incidentally, viewed positively as a virtue, not negatively by way of its contrary vice, and insinuated, so as to be understood by the knowing and made more attractive still to the innocent. And finally, though the child will not understand the World and the Church as great life-forces, a discourse or two of practical advice on the chief practices of a Catholic will be found to bear abundant fruit when the child has returned home.

The retreat father has just the opportunity he wants, and he feels most grateful to the good Religious who have organized these "Schools for Souls". In modern times, perhaps more than formerly, does organization carry far-reaching effects, impossible to isolated effort or even to the earnest life-work of a zealous priest. It is for us to value and use the power set working by the spiritual giants who have founded these organizations and the communities who maintain them. All priests understand the importance of "getting hold of the children"; even, too, proselytizing enemies understand, and not infrequently sadden the pastor's heart by their enticement of children to their P. S. A. meetings by a large bun. We must leave no proper means unused—the abnormal (if a retreat be considered as such) as well as the normal. The normal means every priest, it may be hoped, utilizes to the full; and among the abnormal he has his annual or triennial mission in his parish. But this provides little opportunity for the lambs of the flock, who must perforce take but a secondary place. The missioner cannot deal satisfactorily with them; the retreat father, on the other hand, has a most golden opportunity, and can send them away not only bearing rosary beads and scapular but laden with spiritual graces.

In conclusion it may be said that difficult as it is to sketch briefly the pros, it is easy to enumerate the cons: overcome your lack of imagination first; organize the thing, for as you are successful in other branches of organization so will you be in this. Send, the first year, if you wish, but a few of the more appreciative souls and the children themselves will be your best angels or messengers; as grows the prairie fire so will the few enkindle the many. They will be ready to put by a halfpenny or a cent each week for next retreat, for even a child can be thrifty where anticipation is real. The nuns are not exorbitant in their demands—a two shilling-piece or half-a-dollar, and of this they often subscribe a part themselves. A hundred times this amount could really be spared from some parish fund or obtained by a single collection, or the heart of one donor could be won. It needs but the priest's personal conviction that the week-end retreat for his school children is an excellent thing; that it is well worth the trouble. Once attempted, it will become an annual source of spiritual wealth,

stored by as capital accumulating with compound interest, growing within each soul, growing in club-room and guild, growing in the family circle, growing in the corporate life of the parish. Happy the priest and his curate as the exaggerated expectation of trouble vanishes and the work becomes an interesting and pleasant pastime; "euntes ibant et flebant mittentes semina sua; venientes autem venient cum exultatione, portantes manipulos suos."

S. ANSELM PARKER, O.S.B.
Ampleforth House of Studies, Oxford.

THE CHAPLAIN IN THE UNITED STATES ARMY.

ONLY within the last few years has there been a systematic selection of priests for our army chaplaincies. In fact, it was not until late in the fall of 1908 that Father Doyle was officially appointed by the Archbishops to represent them in this important matter. Before that time, however, Father Doyle had done much work as the representative of Archbishop Ireland, who had hitherto acted as secretary of the board of Archbishops on army and navy chaplaincies. Through the tireless efforts of the late lamented Father Doyle, the Catholic Chaplains' Corps was put on a firm and a permanent basis.

Catholic army chaplains now number sixteen out of sixty-seven, or less than twenty-five per cent. Not until quite recently has it been found possible to keep the vacancies filled. The chief difficulty arose from the fact that our priests did not properly understand the requirements of an army chaplain, and hence they hesitated to apply to their bishops for permission to enter the military service. Much inconvenience was caused to the regiments in which vacancies existed, because of delay in filling them, and many priests who were selected soon became tired of work which they found so totally different from what they had supposed it to be. The War Department, too, became impatient when regiments were left so long and so frequently without chaplains. Father Doyle again and again addressed letters to the Bishops of the country, asking them to recommend priests for existing vacancies, but this method never succeeded in keeping our ranks filled. This condition did not improve, and in 1910 the Adjutant General

and Father Doyle hit upon the idea of having an army chaplain visit our Catholic seminaries, for the purpose of putting the case directly before our future priests with the object of interesting them in the special vocation of military chaplains. Since that time there has been a waiting list of eligible candidates from which Father O'Hearn, Father Doyle's worthy successor, makes a choice for each vacancy.

Unlike the priest who is doing regular parish duty, the army chaplain is daily dealing with men of every religion and of no religion at all. The United States Government allots one chaplain only to each regiment, and it is his duty to take care of all the men therein, without distinction of religion. Besides holding the religious services of his own church, he is required to conduct appropriate services for the men of other faiths, unless he can obtain another clergyman to do so. In other words, the Government pays and officially recognizes only one chaplain for each regiment. If clergymen of any religion other than that of the chaplain desire to conduct services for the soldiers of their respective churches, permission is usually granted to them very readily.

The chaplain is required to perform the marriage ceremony for all who belong to his regiment, whether they are of his own faith or not. Of course there is no difficulty in this for a priest, because if one or both be Catholic they must conform to the Catholic laws, but if both be non-Catholics he merely witnesses and registers the contract as the representative of the Government. Funerals, too, he must attend without reference to the religion of the deceased. In other words, he must be like Saint Paul: " All things to all men ".

The chaplain has not a grand cathedral nor an elaborate and well-furnished church in which to exercise his spiritual functions. For, while in a few posts there are nice chapel buildings which are used for services of all religions, most Army posts have nothing more than a room in some public building which is set apart for a chapel. Besides, since extended summer marches have become the regular routine, it is not uncommon to say Mass with only a piece of canvas or the blue sky for a ceiling. The writer has said Mass on troop trains, transports, in the open field, and in tents of various dimensions, from nine by nine to twelve by twenty. In Cuba,

from 1906 to 1909, my church, which contained the Blessed Sacrament, was nine by nine and seven feet high.

A successful army chaplain is necessarily an adaptable man and is always ready and willing to fit in with the least possible disturbance to the military exigencies. Of course, while the troops are in the post, Sunday services are held at the most convenient time for all to attend. But on a march or in the field, when everything is abnormal, a chaplain would hurt rather than help his cause, if he were to demand what is practically impossible. A little tact and foresight will always forestall such difficulties. If the regiment is making a Sunday march, he can say Mass at daybreak; but if there is an early muster or an inspection, he should defer the Mass, until his men can conveniently be present. Army officers will do whatever they can to assist the chaplain in the performance of his religious duties, but they do not feel bound to respect the opinions of anyone whose demands are impractical and unreasonable and who makes no effort to adapt himself to unusual conditions. In other words, any priest who expects to conduct his work in the army, as in a regular parish, had better stick to parochial work, for he may be sure he is not "called" to be a military chaplain.

The duties of chaplains as laid down in Army Regulations are few, because it is considered more advantageous, both to the chaplain and to the service, that he be left free, as far as possible, to employ himself in such useful occupations as circumstances and conditions allow. By law, the chaplain has charge of the school for enlisted men, which, however, is taught by soldiers of advanced education. This school is about what the chaplain makes it. If he takes a deep personal interest in it, the teachers and scholars will do the same. The season lasts from 1 November to 31 March, on five nights a week, Christmas and national holidays excepted. The curriculum includes classes from the most elementary to the highest mathematics. Not a few soldiers have found this school an excellent auxiliary in winning commissioned rank.

The post and regimental libraries are almost universally under the chaplain's direction. He thus has an opportunity of selecting suitable reading matter for his men. As librarian he can also keep out pernicious literature, which alone jus-

tifies his holding the position. Another beneficial result of the chaplain being librarian is that the library cards which contain a list of books taken out, are a useful indication of the character of a man as judged by the books he likes to read. The appropriation allotted by the Government each year for papers and magazines is expended for such reading matter as the librarian, with the approval of the commanding officer, may select.

A daily visit by the chaplain to the sick in the hospital is customary and advisable. There is a tremendous amount of good to be done among soldiers while they are in the hospital. A cheerful chaplain can relieve the monotony of enforced inactivity by telling the convalescent interesting stories regarding the latest happenings in the post and elsewhere. He also affords the sick much comfort by supplying them with light reading matter from the library. It is most important for a chaplain to watch closely the progress of those in danger of death, so that, if it is advisable, he may notify their relatives before death ensues. While soldiers are convalescent, the chaplain has a splendid opportunity of getting fully acquainted with them and of winning their admiration and confidence. Besides, if he visits the sick every day, those in danger of death do not take his coming to their bedside as a sign that the end is approaching. The chaplain is the only person present at a soldier's death-bed who really represents the family of the departing. It is well, then, that he should not only give spiritual consolation to the dying soldier, but that he should also transmit his treasured words and trinkets to the sorrowing relatives. A correspondence with the widowed mother of an only son who died in my regiment while in Cuba, lasted over a year; but her prayers and gratitude for the comforts my messages had given her, afforded me much consolation.

Visiting the guardhouse, getting up entertainments and athletic meets, such as baseball, football, basketball, etc., take up a great deal of an army chaplain's time. These duties are not required by the Government, but they are helpful, because they keep the chaplain in close personal and sympathetic relationship with his men. Of course these duties are only incidental to his priestly work; nevertheless they are so important

that any priest who has no aptitude or taste for such activities ought not to consider himself eligible for an army chaplaincy.

While in the Army a priest has not the direct supervision of his ecclesiastical superiors. He is practically thrown entirely on his own resources, to sink or swim, according to the control he has over himself. The Church does not bother about him so long as he keeps out of trouble, and the Government will not bother him either, if he does his work satisfactorily. Hence a chaplain must have complete confidence in himself, and must not feel the need of priestly companionship to keep his work moving and his conscience at rest.

A big disadvantage to a priest in the Army is the uncertainty under which he constantly lives. He never knows from day to day how soon he will have to move to some other station. In the summer time, marches and field duties make it very difficult to hold services regularly. He has to live in a tent, with sand and mud, sun and rain, and sundry other discomforts about him; yet he is always expected to be cheerful and optimistic. Again, a priest who is so fond of home life that he cannot often do without his library and other such comforting things, will be doomed to disappointment if he enters the Army. Still, the right kind of a man who can readily adapt himself to the varying conditions of the Army, will be a happy and a successful chaplain.

Probably the chief encouragement to a priest working in the Army is the great harvest of Catholic conversions. It is really remarkable how many men who enlist in the Army are impractical Catholics. Somehow the circumstances that lead them to join the Army seem to include the negligence of religious duties. And yet the one bright spot in a chaplain's work is the stalwart Catholicity that these selfsame men display when they have been set on the right track again. Soldiers are no "milk and water" men in religion, or in anything else for that matter; so when they renew the practice of their religion, they do it with pride and energy. Besides, as they are at an age when they appreciate the blessing of religion, it is quite unlikely that they will ever again cease to practise it faithfully.

The fewness of priests in the military service and the large number of Army posts scattered over the entire country leave

thousands of Catholic soldiers without the comfort and the protection of their religion. We have fifty regiments whose chaplains are non-Catholic, and only sixteen whose chaplains are Catholic. Many Protestant chaplains have told me that they would be glad to have Mass every Sunday for the Catholic soldiers of their regiments, but that they find the greatest difficulty in getting priests to come to the post. Many priests in parishes close to Army posts think that soldiers ought to go to Mass in town, and thus they soothe their consciences for neglecting to go to see the soldiers. They not only do not say Mass at the post, but they never go to find out whether there are any Catholic soldiers to come to their parish churches. "If they are Catholics, why do they not come to church?" said a very indignant priest to me, when I asked him if he knew that there were two hundred Catholic soldiers within four miles of his church. I explained to him that it was difficult for soldiers to be away from the post long enough to attend Mass in town, though it would be quite possible for them to attend if Mass were said on the reservation. I venture to say that soldiers will generally show practical appreciation to any priest who goes to their post to say Mass for them; for soldiers are naturally generous. I remember when the troops were in San Antonio in 1911, I rode at the head of about one hundred mounted soldiers who attended the funeral of the late Bishop Forest. Bishop Shaw arranged that the soldiers should get lunch at the Orphan Asylum, which has since been burned down. The good saintly sisters, who have since died defending their little wards, royally welcomed and entertained the soldiers. Before they left that afternoon, every penny they had among them was gathered up and handed to the sisters. And I was told by the Superioress that never a pay-day passed, while these troops remained in San Antonio, but that some of the soldiers brought to the orphanage an offering for the orphan children.

The chief reason for neglecting soldiers is that they are considered to be nobody's men. "They do not belong to us; they are here to-day and gone to-morrow." How unfortunate this is! Somehow our non-Catholic brethren do not so consider them. There is scarcely an Army post in the country where there is not nearby a little wooden Protestant church.

Hundreds of Catholic soldiers have met their brides at the socials which are a constant attraction at these churches. Of course they should not go there and should not marry outside the Church; but if men in well-cared for parishes, will do these things, is it to be wondered at that men who are almost totally neglected spiritually, often fall by the wayside? Soldiers are often criticized, even by the clergy, for neglecting to live up to their religion, but I sometimes wonder if the clergy do all in their power to render criticism impossible.

The pay and allowance of chaplains are the same as for all other officers of equal rank and length of service. A chaplain is first commissioned as a first lieutenant of the mounted service. That is, besides the $2,000.00 a year he receives as salary, he is allowed $200.00 a year for owning two horses. If he prefers to own only one horse, his extra allowance is $150.00 a year. Besides his salary and extra pay for horses, he is allowed a house, or bachelor quarters in the club, with light and heat free. For every five years of service for twenty years, he gets ten per cent increase on whatever his pay may be at such times; that is, after he has served five years, his pay is $2,200.00, plus $200.00 for his horses, or $2,400.00 a year. When he has served seven years, after passing an examination, he is promoted to the grade of captain. Then his pay is as follows: captain's salary, $2,400.00, plus $240.00 for five years' service, plus $200.00 for horses, or $2,840.00. A chaplain's highest salary is $4,000.00 a year, which means that he is then a major with over twenty years' service. Chaplains, like all other officers, are eligible for retirement after thirty years' service, or at the age of sixty-four. Should they incur any disability which permanently unfits them for active duty during any period of their service, they are retired. The pay of a retired chaplain is three-fourths of the pay (without allowances) he is receiving at the time of retirement. However, should a chaplain resign, no matter how long nor how honorable his service may have been, he becomes a private citizen and gets no pay whatever.

Chaplains receive their general faculties from Rome, which legislates in this matter for all armies; that is, every chaplain has faculties for all in the command, everywhere, and at all times. But out of courtesy to the bishop in whose diocese he

is serving, he is required, within a month after arriving, to visit or to write to the Ordinary and request faculties for the diocese. This precaution accomplishes two good ends: it brings the chaplain under the eye of the bishop, and it also prevents many misunderstandings which would naturally otherwise arise.

The priest in the army must have a special vocation for his work, or he will not be a success. Thousands of excellent priests, whose work in their dioceses has been highly commendable and successful, might easily be complete failures as army chaplains. It is really hard to reduce to writing what special qualifications are needed to make a successful army chaplain, but I consider that tact, zeal, and good health are indispensable. In fact, after his special priestly qualifications, these may be termed the "cardinal virtues" for an army chaplain. No priest should consider entering the army as a mere makeshift. It is no place for a man who cannot make a success of parish work. The very reason which makes him a failure in a parish, will make him a disaster in the army. A priest who enters the army should first of all like the work for itself, and he should not be influenced by the emoluments. I say this because all the attractions of pay, uniform, etc., will not make a man like the work, if it does not appeal to him and if he is not adapted for it. An army chaplain must have a sort of special vocation over and above the vocation to the ordinary priesthood. Unless a man is called to it by grace and nature, he will be both unsuccessful and unhappy in the army.

In 1904, after I had passed my examination for the army, I wrote to inform my Archbishop, the Most Reverend John J. Keane, now retired, who had requested me to enter the service, and had strongly recommended me for the position. In reply I received a letter from him, which I here publish, because it has been a sort of prophetic warning to me, and is the best synopsis of a chaplain's qualifications and dangers ever put in so small a compass.

DUBUQUE, IOWA, Jan. 23rd, 05.

Dear Father Waring,

I am glad of your success, because, although sorry to lose your services for the Archdiocese, I am greatly pleased to have a good priest of ours in the service of Uncle Sam. Both in the Army and

the Navy there is a most important field of labor for souls, and, I repeat, I am glad to have you in it.

But let me, as your Father and friend, urge upon your attention the very special need, in that particular field, of the very highest priestly qualities. A chaplain is in constant intimate contact with the officers—a body of men who often have but little supernatural faith, but who are very exacting in their estimate of what ought to be the qualifications, and especially the character, of a man who represents Faith. And he has to be to the men far more than a parish priest can be to his flock—their leader and model in all that is good and noble and Christian. Be firmly determined that, with God's help, you shall be up to the level of all these requirements. And you must surely appreciate the imperative importance of being a *total abstainer.* Both with the officers and with the men, you must regard that as a *sine qua non.* In their estimation that means priestly character beyond almost all else. This with unaffected but genuine piety, piety that is never either ashamed or boastful, and with zealous, helpful good nature and self sacrifice, will be sure to win general esteem, and to render your ministry fruitful of the results which the heart of a good priest craves.

God bless and prosper you!

JOHN J. KEANE,
Archbishop of Dubuque.

It is needless to say that the above and many similar letters which I have received from my beloved superior during my ten years of military service have saved me from making many fatal mistakes, and they have also been largely responsible for whatever success my ministry in the Army may have merited.

In conclusion, let me say that there is no government on earth more fair and just to chaplains than is the United States. It is quite true that she provides only one chaplain for each regiment instead of two (Catholic and Protestant), as is done by England and Germany. But the constitution of the United States provides against recognizing any particular form of religion. This clause, many consider, would be violated, if the Army were to have two chaplains of different denominations for each regiment. To meet this special difficulty the chaplain is required to minister to all without reference to his or their religion.

This fact presents no difficulty, however, to a man whose head is level. What objection can there be to calling in clergy-

men of other religions to minister to the members of their own churches? When the chaplain is a Protestant, we consider it right that we should be called, and we usually appreciate the courtesy. But outside of religion proper, and in the wide realm of morals, there is a vast field for good which a chaplain can do among soldiers. There is no limit to the good the right kind of a chaplain can do in the Army. But, on the other hand, it is absolutely impossible to gauge or measure the harm that is wrought to religion, morality, and military discipline by a tactless and worthless chaplain. Hence it is very gratifying to see that the authorities of the Church have at last taken definite action toward getting the best priests of the country for this important work. What our dear lamented Father Doyle so well began, Father O'Hearn is bringing to a high state of perfection. The men who have been selected during the past few years are a credit to the Church and to the nation. The day of experiments in picking priests for our chaplaincies has gone forever. None but the very best can be considered now, and none but the very best will be selected. Every army chaplain holds an important and a highly responsible position, but of even greater responsibility and importance is the task of selecting suitable men to fill it. To Father Lewis J. O'Hearn, C.S.P., is due the greatest credit and thanks for his zeal and energy in bringing to so high a standard the ranks of our military Catholic chaplains.

GEORGE J. WARING,
Chaplain, 11th Cavalry, U. S. A.
Fort Leavenworth, Kansas.

THE ETHICS OF RECOMMENDATION.

A RECENT work which displays no little learning, contains the following reference to the habit of giving, indiscriminately, letters of recommendation. "The writer has never known of a worthless institution that was not recommended by a body of bishops, colonels, postmasters, mayors, doctors, and men that are usually credited with intelligence. The clergy are inveterate recommenders. It seems to be a singularly painful thing for a minister of religion to refuse a recommendation to a well-disposed professor that recounts the

great good that he is able to accomplish." "Thus we have numerous persons with the recommending habit, and endorsing institutions that they know nothing about." This is not the first time that like views have been expressed concerning the quality and quantity of unreliable recommendations. That such reflections on the clergy should be expressed at all, is of no little consequence to us. That they might be uttered with any degree of truth would be a far more serious matter. The question is, of course, one of fact. It would not be convenient, nor is it for the moment necessary, to make an investigation concerning the facts. A middle way may be followed by studying the general purposes of endorsement and by hinting at the principles which should govern us in making recommendation.

We sometimes give letters of recommendation because the need of an applicant and not his merit engages our sympathy. Imagination and sympathy often undermine discretion. Business men will give letters of recommendation to the undeserving because business pressure is brought to bear upon them and the refusal of the favor might do harm. We sometimes give letters of recommendation to men whom we do not know at all, because a mutual friend has asked the favor. When we can depend on the honor and intelligence of the friend, our action may be a real service in recognition of genuine merit. We sometimes give letters of recommendation in order to rid ourselves of the importunities of tiresome persons who refuse to understand our reluctance or respect our cowardice. We sometimes give letters to sinners who have just begun the work of reformation or who have merely promised to begin. We do this in questionable hope of helping them toward the restoration of character and the recovery of lost social standing. Letters of recommendation are sometimes given to undeserving men because of the distress of their wives and little children. And finally, we sometimes give letters of recommendation to men who deserve the best that the world can give. These letters are written in the light of full knowledge and exact understanding. They satisfy the most exacting standards of judgment and good faith. How are we to distinguish this last type of letter from the others?

Letters are at times written in a way which tells of the known virtues of an applicant but omit all reference to his known faults. This is a familiar and amiable device. Again, letters are couched in terms which will satisfy the insistence of the applicant without deceiving or misleading him to whom the letter is addressed. Letters are sometimes written carelessly because the writers do not expect them to have any effect at all. Possibly, our vanity is flattered when we are told that a letter of recommendation from us would mean so much. At such times we may find it a joy to indulge in amiable eloquence by recommending an applicant concerning whose merit we are totally unhampered by information.

Of course, such letters are not in any sense, ideal. They are not manly, nor are they trustworthy. They are not only negatively futile but also positively harmful in a very real sense. Letters of recommendation ought to be judged and the writing of them ought to be governed by principles drawn from a number of sources. First of all, there is the question of personal morality. No lie should be written on any occasion. No partial truth should be so expressed as to intend deception. No misrepresentation as to one's knowledge or one's judgment can be permitted anywhere for any purpose. No one should fail in moral courage to the degree of offending against the moral law rather than against the feelings of another person when the issue is squarely presented. Next, there is a duty of charity toward a neighbor which forbids us to expose him to the risk involved in unreliable letters of recommendation. Again, our own standards of self-respect require that any estimate which we express of a man's character and ability, either rest upon satisfactory direct information or at least sufficient indirect information. In all cases, a letter of recommendation which may offend by misrepresentation or mislead by careless judgment, offends against good morals and is therefore without justification. Finally, the letter of recommendation has become a social institution. It performs an important function in life. Much dependence is placed upon it. Hence the social, moral principles which govern letters of recommendation ought to be drawn from a study of their place in the complex organization of life. By means of recommendation, a man of standing and power lends his

influence to another who is in need of it. This is a form of high-grade charity no less than is the giving of well-merited alms. A letter of recommendation written in good faith and with intelligent discretion, by means of which one in need is directly assisted, is a noble form of social service. In the complex structure of modern society, the act of recommendation takes on a supremely important social, economic, and moral value. It should be protected, therefore, by certain general principles of social morality whose force will be obvious once they are brought to attention. That clergyman may be set before us as an example of reassuring candor and admirable common sense who wrote as follows to a fellow-priest: "I have a friend who is utterly worthless. Can you get a job for him?"

The recommendation of a deserving person, made in order to assist him, is, as was stated, a refined form of charity. We give of our social strength to him who is weak. Just as we forbid blind and indiscriminate giving in relief, we should forbid blind and indiscriminate giving of endorsement. Just as indiscriminate giving of relief enervates the recipient, the indiscriminate giving of influence through careless recommendation harms the undeserving by helping them and harms the deserving by making it difficult to help them. The letter of recommendation is in a certain sense a form of currency whose value depends on good faith. A counterfeit letter of recommendation is quite as disturbing in its own way as is a counterfeit bill in a currency system. In either case the presence of the counterfeit tends to undermine all faith in all letters and in all currency. If no undeserving man could obtain a letter of recommendation; if no man of standing would give a letter except in conditions which compel trust, life would be made much more simple for all of us and merit would easily find the instant recognition which it deserves.

I.

In the simple life of small communities everyone knows everyone else. Everyone knows everything about everyone else. Character, habits, associates, debts, assets, behavior, are known in practically full detail. There is little, if any privacy. The relations of life are simple and personal. Letters

of recommendation have practically no place in such a community. There is nothing for them to do. The condition is totally different in a modern city. Here we can know but few intimately, while we are compelled to come in touch with large numbers whom we can know only superficially, if at all. Employers are compelled to offer positions to total strangers. Men who are unknown must seek employment from those whom they do not know. The most intimate confidences must be given and heavy responsibilities are entrusted when employment is given whether to friend or stranger. There is such opportunity for privacy in our modern cities that a man has little difficulty in remaining unknown if he wishes to do so. It is difficult to know a man's history, impossible to judge his character, impossible to know his debts or resources or associates. Employers of all kinds are compelled therefore to deal with strangers. Applicants for positions are handicapped, regardless of their merit, because they are unknown. Now the letter of recommendation is an institution that society has created to enable us to find merit and trust it. Recommendation replaces personal knowledge as the basis of confidential relations. Recommendation is the badge that merit carries when one seeks employment, the badge that employers trust when they give it. In fact the importance of the act of recommendation is now so fundamental that we trust such letters on account of the writer's standing even when we do not know him. A priest may give a letter of recommendation to an employer whom he has never seen. The letter is believed through trust in the priesthood rather than in the unknown priest. Likewise, a public official, a university professor, a man high in the business world, may give letters of recommendation which will be trusted because we trust the position of the writer rather than the writer himself. Now, if men in positions of this kind are careless in giving letters of recommendation, confidence is shattered in the class as a whole rather than in the individual writer. An instance of this, which involves a most serious reflection on our leading classes, is found in the quotation which serves as a text for this article.

II.

The phrase "letter of recommendation" is taken in a general sense. We may recommend by word. We may recommend by person or office. This occurs when a man in high standing permits his name to be identified with a business for the sole purpose of inviting the confidence of the public. Banks, industrial corporations, institutions, will seek out men of high standing for instance, and make them directors largely for the purpose of inviting confidence. The director in this case recommends the business by his person or office. The history of banking in the United States shows us the sad consequences which sometimes follow when men of high standing and character thoughtlessly permit themselves to play the rôle of dummy director. We have next what we know as "letters" of recommendation. These are usually acts of friendship altogether without commercial motive. Finally, we have what may be called commercial recommendation—that is, recommendation erected into a well-established business which plays a fundamental rôle in the complex organization of modern business life. There are two conspicuous types of commercial recommendation—bonding companies and commercial rating agencies.

It is the business of bonding companies to recommend and endorse financially men who take offices of trust and responsibility in public and private life. The treasurer of a trust company, the cashier of a bank, a county or state treasurer, the executor of a will, must be trusted with large sums of money. The interests of society demand that we place in such positions only those who are entirely reliable. The task would be utterly impossible except for the institutions of bonding. We now have no need of personal knowledge of a man in order to trust him. When an applicant for a position of trust and power receives appointment, he applies to a bonding company from which he purchases a bond. The company sends its trained investigators to study the habits, history, home life, expenditures, recreations, and associates of the applicant. They search out his standing wherever he has lived. They inquire among his friends wherever these are found. After completing its investigation, the bonding company gives

or refuses the bond. Its decision to give the bond depends partly on its study of the applicant's history and largely on the recommendations made by his friends. In giving the bond the company makes itself liable up to a stated amount for any betrayal of trust of which the applicant may prove guilty while in office. By means of this superb device, one's virtue, one's business integrity, one's personal merit when properly endorsed and recommended, serves as the basis of favorable judgment by the bonding company, and the applicant finds the whole world open to him on account of his personal merit. If bonding companies could not depend on the good faith and accuracy of the recommendations made in favor of an applicant, it would be impossible to conduct modern business at all. The bonding company takes over all of our worry. It is its business to seek out merit, to recommend and endorse it. The structure of the modern business world rests largely on the bonding company and the bonding company rests upon the letter of recommendation.

Commercial rating agencies perform a similar service in the world of buying and selling. Wholesale houses sell goods anywhere in the world. They wish not to sell to unreliable customers and not to miss or offend those that are reliable. As the world of trade is organized, an enormous amount of buying and selling is done on credit, cash sales being more the exception than the rule. There is a chasm between the wholesaler in New York and the retailer in Omaha. They desire to enter into mutual relations involving large transactions to be done on credit. Neither knows the other. The chasm is bridged by the commercial rating agency, which makes it a business to recommend the unknown buyer to the unknown seller. Commercial agencies, such as Dun and Bradstreet, make it their business to know everything that can be found out about the character, habits, methods, associates and intelligence of the buyer. They sell this information to the seller or wholesaler, thereby making possible, despatch and safety in business. By this benevolent institution of recommendation through the commercial rating agency, the small merchant in a western town who has character, industry, intelligence, and standing, is enabled to build up commercial credit and thereby to extend his business far beyond his cash resources. Unless

the commercial agency may rely without fear on the verbal and written recommendations which it gathers, and unless the wholesaler may rest his business judgment on the estimates arrived at by the rating agency, the whole structure of modern credit would shrink to proportions which would paralyze trade. To a large extent, therefore, an enormous volume of buying and selling depends upon the judgment of the commercial rating agency, and its judgment in turn depends upon the good faith of the recommendations which it receives.

In the lesser concerns of life the function of recommendation is equally obvious. It plays no less a rôle in hiring a housemaid than it does in employing a high-school teacher or a college professor. The process of employing teachers in our school system has created what we call teachers' agencies, which make a business of investigating teachers at the request of these and recommending them for positions where they are not known. The applicant gives a list of friends of standing from whom in turn the teachers' agency asks letters of recommendation. The agency then recommends or refuses to recommend the applicant. When a laboring man applies to an employment agency for help in finding work, he gives the name of his last employer, from whom a letter of recommendation will be sought before the applicant can find work. In fact the letter of recommendation follows us everywhere throughout the world like a shadow. It is as general as credit itself. Even in the smaller modern retail business which is based on credit, we find the rôle of recommendation supremely important. Merchants combine among themselves for mutual defence against fraud. They have black lists and white lists. A customer whose standing is good in stores about the city does not suspect that upon her first appearance in a store where she is not known, prompt inquiry by telephone is made before she receives credit. She names other stores wherein her credit is established and only upon recommendation from one or more of these is credit extended to her. If recommendation is refused, the discreet clerk manages not to be able to find the articles that are sought. Here again the good faith of recommendation is made the basis of credit.

Further illustration is scarcely necessary. Human life is so complex, trust and confidence are so imperative and relations remain so impersonal that direct personal knowledge can not any longer serve as the basis of the more important relations in life. The institutions of recommendation have been established in response to the imperative demands of modern life. They have enriched life. They have multiplied its resources. They help to recognize merit and to circumvent fraud. When we trifle with the act of recommendation, when we neglect the fundamental principles which should sternly govern it, when we are guilty of any practice which undermines good faith in the word or letter of recommendation, we menace some of the dearest interests in modern life and do harm to a fundamental social institution. Possibly the great purposes of recommendation made in honesty and good faith will be more readily understood if we view them in contrast with a debased form of recommendation which has become universal.

Human nature has an unconquerable tendency to trust eminence. It forgets the obvious limitations of eminence in the obsequious pleasure of being guided by it. This trust in eminence is indiscriminate. Advertisers know this and they take advantage of it to the utmost. Eminent prize-fighters, eminent baseball players, eminent opera singers, eminent beauties, eminent football players, find a ready sale and high prices for their letters recommending tobacco, face cream, soap, musical instruments, automobiles, and candy. The more thoughtful among us pay no attention, at least we think that we pay no attention, to letters of this kind. At any rate this commercial degradation of personal recommendation seems to pay the advertisers no less than the authors.

III.

The letter of recommendation should be truthful and accurate. It concerns one's personal morality, one's common sense and self-respect. It concerns one's fellow-man to whom it is directed. He should be able to find the truth in it without difficulty and to place unreserved confidence in it. It concerns him in whose favor it is written. If he have merit, the letter should proclaim it effectively. If he have no merit, it

should be impossible for him to obtain a letter. In the interests of justice no less than of truth, merit should find recognition easily. In the interests of morality, lack of merit ought to find it impossible to obtain letters of recommendation. If circumstances arise wherein in the interests of charity a letter is demanded, but personal information is lacking, one may venture to give a letter provided the limitations under which it is written are set forth with honest directness. Since the letter of recommendation has become a fundamental social institution, the giving of such letters becomes a question of social morality. Unreliable and misleading letters shatter confidence in all such letters and inflict serious hurt upon the standards of social morality which are concerned. When such letters are given carelessly, they discourage excellence and encourage fraud. They confuse men of good standing and reassure men of no standing. They make it doubly difficult to convert industry, integrity, and merit into legitimate business assets. They make it more difficult for good will to discover deserving need and they encourage incompetence by shielding it from the penalties of its own mistakes.

All of us would be nobler and more helpful in the world were we to give up half-truths, cowardly yielding to indiscriminate sympathy, attention to the irksome timidities created by our business interests, and if instead we adopted a brave and straightforward way of giving and of refusing letters of recommendation. No thoughtful man will deny the hardship involved in refusing to recommend a man whose condition appeals to us profoundly, apart from his merit. No plea is made for coldness or cruel bluntness when this is urged. Very often there are many services which we may render to an applicant which would mean more to him than giving him an unreliable letter of recommendation. At any rate it will require but little thought for us to understand the fundamental rôle that recommendation plays in modern life. Once we understand it, the resources of our character and intelligence should lead us to adopt such principles in making recommendation as satisfy the standards of personal morality, of intelligent charity, and of enlightened respect for a fundamental social institution. It was no candidate for saintship but rather an average business man who lacked neither honor nor courage on an occasion

when he was compelled to give a letter of recommendation to a man whom he did not know. He had been annoyed by the applicant who failed to understand the courteous refusals which his repeated requests for the letter had met. When his insistence reached the point of rudeness and his stupidity began to take on the color of genius, the gentleman in question surrendered and wrote a letter of recommendation as follows: "This letter will introduce Mr. X. He desires to obtain employment under you. I know nothing whatever about him. I played football with his cousin when I was in college. I hope that you can do something for him and that you can find satisfactory reasons of your own for so doing."

Some years ago, a seminarian was about to be dismissed on account of habitual disregard for the minor regulations of seminary life. He asked the president for a letter of recommendation. The latter was reluctant to give it, but at last he yielded to the student's insistence. A truthful letter setting forth his limitations was written and given to him. He read it and turning to the president, remarked, "Thank goodness, I can not be compelled to show this to anyone."

IV.

Problems of recommendation have particular interest for the clergy. The mission and experience of the priesthood develop in our minds a sympathy for weakness, distress or misfortune and an impulse to relieve it. The peculiar relationship of confidence and trust which exists between priests and people awakens quite naturally, among those who need assistance, an impulse to ask it from us. At the same time we are conscious that deference will be paid to any request that we make in the interests of those who need assistance. Herein lie both our strength and our weakness. The consciousness that we can help others by our letters of recommendation may lead us to give such letters with too little caution and with no thought to the harm that we may occasion. Our letters sometimes reflect more honor upon our sympathy than upon our judgment. Jealous regard for the prestige of the priesthood and conscientious protection of the confidence which we enjoy ought to make us scrupulous and prudent whenever we give a letter of recommendation. It is to be feared that we do give

letters without sufficient caution and that we write them without due reserve of statement. The quotation which occasioned this article shows that our habits of recommendation are talked about and that we are not free from criticism. Inquiry made among a number of priests brought forth the frank admission that we deserve much of the criticism which is made.

One inquiry was answered by raising the question of moral responsibility which may be entailed by a priestly recommendation. A pastor wrote as follows. "I have been asked at times to give recommendation to persons wishing to open an account with a store which sold goods on the installment plan. Mr. X. was a member of my parish. He gave my name to the credit man of the store. The latter asked me for a confidential report on Mr. X. He released me from responsibility for the account which X. opened. As a matter of fact X. left the city and did not pay his bill. Was I not in a moral sense, somehow responsible?" Another pastor answered inquiry as follows. "I never refused a letter of recommendation to anyone. Judging by the types of undeserving men who have brought letters to me, I think that many others have been equally generous." Fear of responsibility led another friend from whom I asked views, to adopt an interesting method, if not an ideal one, to meet such situations. He arranged with his influential friends two forms of letters of recommendation. When one form was used no attention whatever was to be paid to the letter. When the other form was used, the letter was to be received and acted upon in entire good faith.

Good-natured and whole-hearted men who find joy in serving others are exposed in a peculiar way to persecution from those who have need of letters of recommendation. Blunt, direct, ruthlessly honest men are not bothered much by those who seek recommendation. The half-truths, suppressions of truth, reckless exaggerations, benevolent but uncritical estimates in which letters of recommendation abound should be conscientiously avoided by all of us in the name of self-respect, charity, and social morality. The letter of recommendation has a fundamental mission in modern society. We, above all others, ought to do everything possible to protect it and to make it serve its humane purpose. We should do everything

in our power to serve merit and smooth the pathways of life for it. We should do everything in our power to circumvent fraud and thereby to discourage it. We should be governed therefore by exacting standards every time that a letter of recommendation is given. Not until the recommendations which we give in the name of charity equal in accuracy and reliability the commercial recommendations given in the name of business, shall we have taken the first step in clearing our name of the charge of carelessness. Not until our letters are found even more reliable than the others, shall we bring them up to the exalted level which will be worthy of us and of the confidence which is placed in our judgment and our good faith.

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SOCIALISM OR FAITH.

X.—THE WISDOM OF FATHER LYNCH.

"THE Governor did wrong," Father Lynch pronounced. He spoke without haste and without prejudice. His manner, as he settled back in his chair and critically picked out a match from the box at his elbow, told his neighbors that while he expected further argument, and would perforce listen to it, his judgment would stand.

For fifteen minutes Father Huetter explained, argued, and reasoned with brilliancy and ardor. He showed how the Governor had from the beginning acted with prudence and firmness and from the simplest and clearest of motives. His action had averted violence and bloodshed. It had shown that government could be, after all, efficient and real. And, finally, it had brought John Sargent to terms and had shown a way for the speedy settlement of all future strikes in the country. All this and more the young priest advanced and proved.

When Father Huetter had quite exhausted his arguments and his enthusiasm, Father Lynch repeated his decision in exactly the same words, but with an added air of judicial calmness and certitude.

He had the highest respect for the young man's learning, and loved him for the fresh, eager young heart that he brought to the service of God and of the queer, outlandish peoples among whom he worked. But Father Huetter had received education in such unseemly places as Naples and Cracow. Moreover, he collogued openly and in their own tongues with Italians and Poles and Czechs and what not. Moreover, he was young. Father Lynch made excuse for him on all three grounds. These things did not fit a man to know the real motives of men. He held his ground placidly, and waited for the Dean to take up the argument.

"It may be we're too confident, Father Patrick," said the old Dean in mild-mannered guile. "What should the Governor have done?"

"I am not his adviser," Father Lynch reminded the Dean, with a broad smile.

He did not propose to leave his secure seat as judge, to be heckled as a witness.

"I say he did you all wrong; neither more nor less."

For twenty-five years now Father Lynch had been coming down once a month from his rather lonely hills for a few hours of talk with the Dean.

He always came in hurried and a trifle out of breath, explaining that he had had business in Milton and now had barely time to catch his train for home. It would not be worth while to sit down—he would just shake hands and run. In fact, he should not have taken the time to come in at all, but he did not dare come to town and go away without paying his respects to the Dean's house. Before he would have the explanation finished the Dean would have him comfortably seated, but still protesting.

This formula was never varied, and in the years it had come almost to the dignity of a ritual. When Father Huetter came he took his part in the ceremony with all the solemnity of an acolyte.

If the Dean met Father Lynch on the street, as sometimes happened, then the matter was more serious. At twenty paces distance Father Lynch broke into what was almost, but not quite, a run. He was in luck! he panted. He would not have to go all the way up to the house. He would not have had

time to make it anyway. Now the Dean could just walk on down to the station with him and they could talk on the way.

He would grasp the Dean's hand and begin tugging him in the direction of the station. The Dean would stand and pull as firmly the other way. Then more explanations and apologies. Father Lynch was distressed. He was sorry. But he must make that train. A thousand things depended on it! In the end the Dean would put one great hand under the smaller man's elbow and propel him bodily up the street in the direction of the deanery.

It is of record that Mrs. Mary Normile was one morning chatting in a neighbor's kitchen, when she heard uproar in her own house across the yard. It seems that the Dean had been passing, and seeing the door open had walked in through the house. In the kitchen he came upon Teresa Normile, aged seven, and her brother, a year younger, going through a grave and lifelike imitation of a meeting on the street between Dean Driscoll and Father Lynch. Seeing Father Driscoll in the doorway, young Terrence Normile put up the pipes to cry. But his sister, a quicker and better judge of facial expressions, looked up slyly, finger in mouth, at the Dean—and grinned. Confidence being thus established, the Dean got them to go over the whole performance from the beginning. He had the satisfaction of seeing himself mimicked to an eyelash by the perfectly respectful and painstaking Teresa, while Terrence portrayed Father Lynch with more flourish but less truth.

His roars of laughter disturbed Mrs. Normile from her morning chat. As she came running up on to the side porch the children bolted through the back door. The Dean, thus basely deserted, and weak from laughing, fled incontinently through the front door. He was still laughing when he reached home. But he would not tell Father Huetter the tale. Father Huetter went out that afternoon and returned with six different versions of the matter.

Father Lynch never came to Milton without some ostensible and plausible reason of business. But his real business on these visits was to hear of the doings of the Dean during the month past and to sit in chancery upon them. Long ago he had made himself censor in ordinary to the Dean, as regarded

the things of this world. In matters of the Kingdom of Heaven, in the realm of conscience, the Dean was his perfect man, walking with God.

But in his dealings with men, in his judgment of motives and effects, Father Lynch felt that the Dean needed supervision. He was constantly being imposed upon. He saw good in all men and all things. His hand and heart were open to the flimsiest and most barefaced tale of wandering misfortune.

It is all well for him to be a saint—Father Lynch argued—and walk with his head in Heaven. But where would he be these twenty-five years without me?

"He did you all wrong," the judge repeated aggressively, seeing that the Dean would not be drawn out to argument. "The Governor should never have given Sargent back possession of his mill or removed the troops from it until Sargent had given a bond to accept and keep the terms between the men and himself which the Governor's board of arbitration may name."

"Oh, that was not needed," said the Dean easily. "Sargent is glad enough to get his mill back at any terms. He is bound by his word, given and published, to do whatever his man and the Governor's man and the representative of the strikers agree upon."

"His *word!* you say?"

"No," said the Dean, answering the sarcasm in Father Lynch's tone, "he would not dare face the storm of public condemnation that would fall on him if he broke his word."

"How do you know what he would face? How do you know what desperate straits he was in when he gave in to the Governor? Why *did* he give in? You do not know. Neither do I. But there is something bad, very bad, to come of it. Mark me. That man has a bad eye. Did I not see him kick the little man in the street?"

The Dean did not answer. He looked speculatively and a little anxiously at Father Huetter; and he saw that his young assistant was impressed as he himself was. Father Lynch did not purposely look for the bad side of men and things. He sometimes saw men worse than they really were; but not often, the Dean reflected sadly; not often.

"The Governor has gained by the whole business," Father Lynch went on. "He has come well out of it all. He drew the eyes of the whole country to himself. He did a spectacular and what looked like a daring thing. The country is ready to love a man who does things like that. He has put himself above his party and into a place where he cannot be ignored; and now he is safely out of it all. He need not worry about the final outcome. The country is tired hearing of your strike by now, anyhow. He has got the advertising and the reputation out of it. Now he has withdrawn his soldiers and his people and left your men again at the mercy of John Sargent.

"I tell you, Dean, you did a great thing for Governor Gordon Fuller when you put him on the way to what he did."

"I did not do it. I was not able," answered the Dean, shaking his head. "John Sargent himself, by his insolence, angered the Governor into doing what I could not persuade him to do."

"He would not have thought of it if you had not fired his imagination and his ambition with the idea, before Sargent got to him."

"I hope that you are not altogether right, Father Patrick," said the Dean slowly. "I like to think that the young Governor did what he has done because he thought it the right and the brave thing to do."

"At least," said Father Huetter, coming back to the charge, "the Governor by his action proved one thing—a thing that people in this country had begun to doubt. He proved that the government is really supreme over every private interest in the state. He has shown the way. He has proved that government has the power and the duty to interfere in economic conflicts such as this and to force a fair compromise.

"He has knocked on the head the superstition that strikes, battles between Capital and Labor, are sacred duels, in which no one dare interfere. Why, from the attitude of this country during the last twenty-five years, an outsider would think that Labor and Capital in a strike were two 'bad men' meeting in a frontier town, who must be allowed to shoot their fight out in a crowded street no matter who else might be hurt.

"It is futile," the young priest went on, "for us to complain of what Capital does. And Labor will always fight for all it can get. Shall we blame it? But, we support a government that is bound to be able, and to show itself able, to hold these two great forces in line and make them work together for the good of all.

"Here is the trouble. Here is why we have unrest and suspicion and class hatred amongst us. Here is where social revolution, Socialism and Anarchy, make head among us. It is not because Capital is greedy. It is not because Labor is lawless. It is because many people believe that government, as we have it constituted, is incompetent to deal with its problems.

"Once show them that government is really able to do things, that it can bring the worker and the employer together and measure justice to both of them, then you will hear no more of social upheaval.

"The Governor has shown that this can be done. He has moved us a great step toward the end of our economic struggle. If government can do this thing, then it can, step by step, bring about every social and economic readjustment that the country needs.

"There is nothing the matter with the country except that our thought and our actions have been numbed by certain fetishes and hoary superstitions about sacred rights. The Governor has shown that these can be dealt with. If he has gained something for himself out of it, let him have it, I say."

Father Lynch listened calmly to the end. Then he reached forward and, shaking a solemn, warning finger at the Dean, he spoke his mind.

"You have too plagued much education around this house, Dean: I always said it."

The Dean chuckled. Father Huetter threw out his hands and sat down, laughing and perspiring. He and Father Lynch were of widely different schools and different times, but he never made the mistake of underrating the value of the older man's shrewd insight into men and things.

Having thus cleared away the ground, Father Lynch proceeded to analyze the case soberly and slowly.

"I don't like it at all, at all," he said. "You young men"

—he turned to Father Huetter—" study from books and you talk and think from books, mostly. I—and shame for me!—do not read all I ought.

" You are taught to see men by groups or classes, as you think of them. You believe that certain men, having certain common interests, work and act together on certain common principles, for a common good at the end. I don't believe it. I never did.

" You think of two men as two moulders, or two bookkeepers, or two mill owners; and you think of them as acting alike because they work at the same things. It is not so. They are not two this or two that. Each of them is a man. And a man is the only being of all God's creation that is absolutely alone. He has no instincts to keep him acting with a class or a herd. He does what he does by himself and for himself; and does it for the motive that lies in his heart just at that moment. You must find the motive before you talk of what he does.

" Find me John Sargent's motive. Tell me why he gave in to the Governor. And I will tell you what is to come of it."

" Well," said the Dean reflectively, " he must have become discouraged and convinced that he was beaten. I do not wonder. He appeared here one morning and walked up to the mill. A soldier stopped him at the gate of his own mill and would not let him enter. He walked out, the men say, into the middle of the road and stood, almost on the spot where Harry Loyd died, looking up and down at the mill for a long time. Then he turned and walked back to the station. He did not speak to a soul in the town.

"I think he knew himself for a beaten man."

" *I* do not," said Father Lynch decisively. " A thing like that would make him wild with rage. It is just the thing that would not let him give up. He expected it anyway. No. And you are not telling me all," he accused the Dean abruptly. " Where did the Governor get the money? "

" That is a mystery," the Dean admitted.

"A mystery? " Father Lynch sat up and eyed the Dean with severity. " Dean," he said, " you are an older man than I. Now I have known money to *go* mysteriously. Mine goes that way. Yours does not, for some prodigal son is always waiting around to take it from you for his fare home, before

you really know that you have it." (The Dean's failings in this direction were a standing grievance to Father Lynch, and the subject of many a monthly review.)

"But, I put you on your word as an older man," Father Lynch went on sternly, "did you ever know money to *come* that way—mysteriously, out of nowhere?"

"You are quite right, Father Patrick," the Dean agreed. "It does not come that way. But I do not quite see—"

"Two weeks ago," Father Lynch pursued his argument, regardless of what the Dean saw or did not see, "on the first pay day, I am told that the Governor did not have and could not get money to pay the men. I am also told that on that evening you did incite the women here to redeem his worthless pay checks by force. From a man of peace, Dean," he observed sadly, "you are falling into violence in your old days. But I do not believe *that* charge—so I will take another day for it.

"Shortly after that," he began again on the main case, "it appears that the Governor found money, not only to pay the men but also to buy materials. And, what is more, he found a market for the machines that were being turned out.

"Now, according to your arguments, Father Huetter, he could not get it from a rich man. No rich man would furnish money for the purpose of beating another rich man, a man of his own class; and John Sargent is, or was, a rich man. But, I submit to you, learned sir, that it was more money than a poor man, with a decent respect for his own class, would have about him. And, a poor man would not be able to open markets which John Sargent had closed up tight. I think it must have been a rich man. If I am wrong, I hope to be corrected," he added with beaming urbanity.

"I guess you are safe," laughed Father Huetter.

"Then this follows," said Father Lynch, again assuming his magisterial rôle, "John Sargent found that he had an enemy; a big enemy, a rich enemy, a man bigger and richer than himself. That day you tell of, he went away from here to fight that enemy."

Father Lynch sat back and folded his arms. He had spoken.

"I do not think I understand," said the Dean slowly. Father Lynch's nimble short cuts to a conclusion often left the Dean some distance behind. "He has given up the fight."

"You were never more mistaken in your life, Dean. He has not given up. He has made a truce with the Governor and the men, because he found that a bigger enemy—of his own class—was fighting him from behind.

"Now you tell me," he went on, "that since he agreed to accept the Governor's terms and is back running the mill again he is running it as it was never run before. You tell me that he is to run it night and day, that he will soon be using almost double the force that he used before. What is he trying to do? Probably he will try to flood the market with machinery. I hear it's none too good now. Maybe that other man will lose money, a lot of it, if the prices of machinery suddenly fall.

"When he gave in to the Governor the way he did, he was striking at his whole class, as you call it. Every rich man says now he is a traitor and a coward, that he should have held out.

"Maybe, he has found that he has no class. I am not sure."

This in itself, coming from Father Lynch, was a statement so unusual that it sounded heretical. The Dean and Father Huetter were alarmed and dumbfounded. When he leaned forward, hesitating, and lost in a patent struggle with his judgments, they were honestly concerned. But it was an affair so beyond the memory and the ken of man that neither had any suggestion to offer.

"You that live in crowded towns," Father Lynch began finally, with an evident effort, "you look at men in groups. There are so many around you that you cannot study the individual. You have to rank them into classes. And you judge them and their actions by the class into which you put them. In the hills it is different. There we have time to see what is in the face of a man, before another comes along.

"Now I have looked into the eye of John Sargent. I said he had a bad eye. Maybe I would not say bad, just. But there is a mark in his eye that makes him dangerous. It is the mark of revenge. Other passions he may have, I do not doubt. But the one ravaging fury of that man's heart is revenge.

"From his grave," he added solemnly, "that man would strike back for revenge. I see it in his eye."

Father Huetter was puzzled. This was a Father Lynch that he had never before seen.

The Dean, however, understood better. Still, he was not able to agree fully. Guardedly he protested:

"You might well be right, Father Patrick. But he cannot strike anywhere without hurting himself, in money. And money is his soul and his god. It may be that revenge is the strongest slant of his character. I would not doubt your reading. But money has grown into his heart. I have heard that man rave about the loss of money, frantically, madly, as though his life blood were being drawn. No. I do not think that any passion can now come between his heart and money. He cannot strike. He is bound."

"I am right," said Father Lynch unmoved. "You shall see it."

"I do not know why," said the Dean absently, "but I always feel strangely about that man."

His face was turned to the window. The sharp, piercing look of his strong old eyes softened to a deep, gentle radiance of wonder and faith unbounded. The light in them was the light of his Vision above the gray line of the hills, the light of the Promise, of Infinite Peace.

"Strong, ruthless, cruel!" he said in a whisper. "He has been all these, coining the lives of men and women and children. Uncounted wrongs lie at his door. He has walked rough-shod on a suffering people.

"But, I know little children that are taught to pray to God for John Sargent, that He will change him and make him better to them and theirs. And where men and women have suffered was not every pain of theirs a prayer to God to change John Sargent?

"*This is still God Almighty's world.*

"I believe! I believe that He will not take John Sargent from it without first wringing from him some great good!"

Father Lynch sat silent and bowed. His jurisdiction over the Dean was ended when the latter came to the things of the Kingdom of Heaven.

In the silence, Father Huetter rose and slipped from the room upon some errand of the day's work.

The Dean turned slowly back from the window. When he spoke, the exaltation had gone from his tone. His voice and his eyes were those of an old man, tired and shaken.

"God gives me strength. He gives me the light of faith. And yet I am troubled and sick of heart. Patrick—I—am I a faithless man, that I cannot hold up my heart and believe always?"

The anguish in the old Dean's voice brought Father Lynch to his feet on the instant. Never before, in all the years, had he known his friend to falter.

"'Tis nothing, Dean. 'Tis nothing," he hastened to explain. "You have been wearing yourself out these weeks past, without rest. I'll warrant you've been sitting up half these nights, and not tasting your food, too," he scolded. "You are tired now, and your head is heavy. 'Twill pass, 'twill pass."

Solicitous and full of comfort, Father Lynch bustled about the room, now pushing a chair into its exact place, now straightening a book, now stopping to fleck off a speck of dust from the table. The Dean watched these tactics of his friend and a smile of grateful understanding came stealing over his face. When he saw Father Lynch beginning a second time at the chairs, he said:

"That will do, Patrick, and—thank you. The chairs needed it; and so did I."

Father Lynch understood. His friend's cloud had lifted, suddenly, as it had fallen. He sat down in confusion, and very deliberately examined his watch.

"You have time yet," said the Dean. "You did not say all that was in your mind—about Sargent and the future. I would hear all."

"What need have you to listen to my blatherings?" Father Lynch was eager to discredit himself. The business of a prophet of evil is a thankless one in the end; and he did not propose to take it up again.

But the Dean insisted:

"You said some things that were too true to be passed over. Tell me what you think."

Thus adjured, Father Lynch saw that there was no escape. But he did not now resume the chair of judge. He spoke very slowly and with a manner of cautious and hesitating diffidence.

"I hope I am wrong, Dean. I ought to be wrong. But I think John Sargent now feels that he has scores to settle with many people. The men have fought him to a bitter end. He feels that he has fed and clothed them for years and that, when they thought themselves able, they tried to ruin him. Jim Loyd fought him most of all, and he will try to convict him and give him a State's prison term.

"The Governor, he thinks, took an unfair and unlawful advantage of him—for political capital—at a time when he was already in grave trouble.

"What will he do? He will—as he is now doing—rush through all the machinery possible, to get money and to strike at the secret enemy who furnished the Governor with money against him. He will fight that enemy first. Then, when he has breathing space, he will turn upon the Governor. He will snap his finger at his board of arbitration. It will be the dead of winter by then. The men will not dare to strike again. He will leave the Governor looking foolish and ridiculous in the eyes of the State and country.

"You say he is bringing in hundreds of new men and breaking them in," he went on. "He will have more than he needs. Who is to prevent him from discharging his old men by the wholesale?

"He is not convinced. He is not beaten. He will mark time till winter is down upon you. Winter is his friend—the only one he counts upon.

"Meantime he will use every ounce of his power to put Loyd away permanently.

"And, Dean," he concluded, dropping his voice, "remember this: that man hates you and blames you. He cannot hurt you. But he will try."

"Dear God! I would do the man every good in my power!"

"True," Father Lynch admitted. "As I said before, a man is a creature altogether alone and by himself. No other man can tell what one thinks and feels. It may be that the very fact that he knows you once saved his life—I saw it—

and that he knows you would do him good is the very thing that he holds hardest against you.

"The heart of a man," he concluded, "goes in a queer and unbelievable way, when once it is set toward the wrong."

He rose briskly, watch in hand.

"I must be gone. There's a new conductor on Number Seven and he thinks he must leave Milton on time, no matter what time he gets us home. Joe Conley, that's gone, always gave us fifteen or twenty extra minutes here, and made up the time on the curves. What matter if he did put us into the ditch once in the year or so?"

"Oh, you'll have plenty of time," said the Dean, rising slowly and stiffly. "I'll walk with you to the station."

"On my word! I believe you're afraid I'd take up a collection on the way if you let me walk to the station alone."

The joke was venerable with twenty-five years' usage between them. But the Dean laughed boyishly and explained that there was supper in the house for only two, so that it was policy for him to see that Father Lynch *did* actually get aboard his train.

The Dean shook hands with his guest at the step of the train, as Number Seven, on time, was moving away from the platform. He walked away from the station with a slow step, giving only a mechanical return to the people who saluted him by the way.

All day he had been feeling rather depressed, and Father Lynch's talk had done much to deepen the feeling.

Where he had been counting upon a lasting solution of all the difficulties which for years had threatened the peace and happiness of his people, he now saw that nothing had really been solved. Where he had seen a prosperous and industrious winter before them, he now realized that they were more fully and helplessly at the mercy of John Sargent than they had ever been.

Lost in thought, he turned into Lake Street and then down Reynold Street. So that before he noticed it he was standing at the door of the low red building where Jim Loyd was in jail.

Fred Wheeler, the Warden, admitted him.

"Loyd? Why, of course you can see him, Father. Only, Mr. Sargent is in there, in the office, with him now."

"Sargent? Here? To see Jimmie Loyd?"

"Funny thing, aint it, Father? He's been here before. And it aint a guilty conscience, either. He aint troubled that way. I dunno—Loyd seems to have some kind of a fascination over that man. Sargent can't leave him alone."

"I would like to go in while he's there," said the Dean. "See if he has any objection, Fred."

In a moment Wheeler returned, to say that the Dean might go into the inner office.

Loyd rose from the table and greeted the Dean quietly. Sargent was walking about the room. He wheeled sharply as the old priest came in, and for an instant the two looked curiously at each other.

"I would not intrude," said the Dean quickly, realizing that it was a strange and strained moment. "I have no business here that could not wait."

"It does not matter," said Sargent shortly. "I am trying to make this man do something for his own good. But it doesn't seem to be any use. I am telling him that I will have this whole case against him dropped, if he will give his word to leave Milton then and never come back."

The Dean thought rapidly, and decided upon a frontal attack.

"Aside from the fact," he said, "that he is not guilty, and that you, Mr. Sargent, know too well who *is* guilty, how do you know that he would keep his word?"

"Of course he'd keep his word. He always does. *You* told me that."

The Dean started. That terrible night, when he had told Sargent *Jim Loyd pays his debts,* came crowding back upon him. But he drove it back, and went on to his purpose.

"Will you keep *your* word—to the Governor?"

Sargent was stunned. For an instant a numbing superstition caught him. How did this man know the plans of his mind before he himself had them formed? Then all the baffled rage of months of humiliation and defeat broke out.

"Who are you?" he shouted, striding across the room. "What are you, that you can pick the meat out of my brains?

Everywhere I go, you meet me. Every move I make, you are ahead of me to block it!"

The Dean leaned against the edge of the table, looking calmly down at the man in front of him. This coolness seemed to drive Sargent from his last hold of self-control.

"No!" he fairly screamed. "I will not keep my word to the Governor! I will never again keep word or faith with any living man!

"I thought I was a man," he began again, "living among men, working among men. I thought I lived and worked among men who worked and fought for the same things that I worked and fought for. I thought I belonged to a class—Gentlemen, we called ourselves—that had interests in common. I thought we were working for common protection, for the country, for prosperity, for civilization.

"It's rot! It's all a lie!

"There is no country. There is no civilization. I am as much alone now as if I was back in the first forest, with a stone club, stalking my first beast. I have been a triple-ringed idiot, and I have just found it out.

"I will go my own way from now. Why should I have pity or faith, or thought for any man? I will lie. I will trick and throw every man that has put a hand against me.

"I thought I had friends, men of what I called my own kind, who were with me in a fair fight. I could have fought you all, Governor and all. But those men, my own kind, came behind me to assassinate me.

"I will beat *them* first. I will run that mill till it groans, till the machines fly to pieces, to beat them.

"I have tricked the Governor now, and when it is time I will laugh in his face—and make the country laugh at him.

"Then I will come here. Milton is my town. I will drive from it every man who has fought me. Loyd, here, will go and all the rest.

"But *you,* you will be the first. I swear it! You, with your preaching of peace and patience, you will be the first!"

"As God wills," answered the Dean quietly. "But you, Mr. Sargent, you should not excite yourself so."

"Are you taunting me with that again? Are you? Yes, I am going to die. Are you trying to shake your red rag of Hell fire at me? Are you trying to scare me with that?"

"It was the last thing in my thought, Mr. Sargent. Nevertheless—"

"Where would this man Loyd be to-day, if you had not stopped him? Where would this whole strike have been months ago, if they had not had you to preach wisdom and patience and endurance to them? I could have harried them into rioting and madness and then have crushed them like an eggshell. But there you were, preaching peace and everlasting, gray cunning to them.

"And why do you do it? Because you think to drive your Church in as a wedge, a wedge between Anarchy and all the tearing forces below and Capitalism and all the grinding powers above—to save the country that way.

"Country or no country, you have been my strongest enemy. You will be the first to go. I will—"

For an instant the old priest had taken his eyes from Sargent while he ranted.

The other man was stealing round the corner of the table toward Sargent. Furtive of eye, hairy of face, he moved with the strained, vibrating stealth of a gaunt panther preparing to leap.

Dear God! Could that be Jimmie Loyd? Could a few weeks of jail have done that to him? Not so would the Jimmie Loyd whom he had known go to his enemy!

Even in his horror, the Dean acted swiftly. He grasped Sargent by the arm and swung him round, so that his own wide body was between the two men. Then, with a grip that told of the giant strength of his younger days, he almost lifted his man to the door, and, opening it, pushed him through; saying but one word:

"Go!"

With his back against the door, the Dean looked at Loyd. He had dropped back loosely into his chair, and his head fell inert on his chest. The Dean crossed the room and laid a hand on Loyd's shoulder.

"Jimmie," he said, "I have seen sorrow; and you have lain with sorrow. But, of all the men that I have ever known, that man just gone needs pity most. Think, think a while, and you will see."

Loyd answered not at all, but reached up and took the hand on his shoulder in a grasp that would have crushed any other hand.

"Can he hurt you, Father?" he asked presently. "Because, if he can, I will go, or do anything he—"

"Jimmie," the Dean interrupted, "have you listened to me all these years and do not know that no man can hurt you or me? If we do wrong or do foolishly, then we can be hurt, not otherwise."

Then Wheeler came in.

Father Huetter, supper, and a long-suffering housekeeper were all waiting for the Dean when he came home.

As he walked in to the waiting table, he avoided the accusing eye of the housekeeper and hastened to create a diversion.

"Did you ever wonder, Father Huetter," he said, as blandly as though he had never in his life kept a meal waiting, "where Father Lynch goes to school for his uncommon knowledge of men and their hearts?"

The housekeeper, feeling herself outgeneraled, retired scornfully.

Father Huetter, while he smiled at the unspoken duel, answered:

"Well, they say he only reads one book outside of Mass and Office. But that book is the Douay Bible. I believe he knows the half of it by heart."

"Yes, I guess that *is* the answer," agreed the Dean. "No new thing has happened to a human heart since that Book was written."

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

Analecta.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

CONCEDUNTUR INDULGENTIAE SE PER QUANDAM ORATIONEM D. N. I. C. DEVOVENTIBUS.

Die 3 decembris 1914.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adsessori S. Officii impertita, benigne concedere dignatus est, ut omnes et singuli fideles, qui se Iesu Christo pie vovent, simulque mortem in eiusdem amore obire peroptant, sequentem oratiunculam recitantes: " Iesu, tibi vivo—Iesu, tibi morior—Iesu, tuus sum ego in vita et in morte. Amen ", quoties id fecerint, Indulgentiam centum dierum, defunctis quoque adplicabilem, lucrari possint; qui vero id quotidie per integrum mensem peregerint, si confessi ac S. Communione refecti aliquam ecclesiam vel publicum oratorium visitaverint, ibique ad mentem Summi Pontificis preces fuderint, semel Indulgentiam plenariam, similiter adplicabilem, consequi valeant. Praesenti in perpetuum valituro absque ulla brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

De Electione Vicariorum Capitularium in quibusdam Mexicanis Dioecesibus.

Cum in Mexicana republica, ob publicarum rerum subversionem, fere omnes Antistites locorum Ordinarii aut vi e suis dioecesibus expulsi, aut impediti quominus ad eas regrederentur, aut in carcerem detrusi, aut delitescere vel in finitimas regiones clam aufugere coacti fuerint, contigit ut nonnulla capitula cathedralia censuerint causam evenisse eligendi Vicarium Capitularem, et revera in aliqua dioecesi illum eligere praesumpserunt, iniuste proinde sublata Vicario generali Episcopi qualibet ordinaria potestate.

Quod cum tolerari omnino nequeat, S. Congregatio Consistorialis, de mandato Ssmi D. N. Benedicti PP. XV, declarat nullam esse in expositis adiunctis legitimam causam procedendi ad electionem Vicarii Capitularis, et si quae facta fuerit, eam irritam esse et nullius roboris; sartam e contra tectamque et integram subsistere Episcoporum auctoritatem quam ipsi, vel per Vicarium generalem vel per alium sacerdotem a se delegatum, exercere possunt ac debent; eamque ab omnibus fidelibus et imprimis a canonicis cathedralis ecclesiae rite et omnimode agnoscendam esse et observandam.

Die 6 decembris 1914.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

S. CONGREGATIO RITUUM.

Dubia Liturgica.

Hodiernus Episcopus Sagien. a sacra Rituum Congregatione humillime postulavit sequentem dubiorum solutionem; nempe:

I. Utrum, quando ob occursum festi Duplicis I classis, officium alicuius Summi Pontificis vel Doctoris Ecclesiae perpetuo vel etiam accidentaliter simplificatur ita ut tantum in Laudibus commemoratio fiat de eo, usurpandae sint pro hac commemoratione Antiphonae magis propriae de secundis Vesperis *Dum esset* vel *O Doctor,* an potius Antiphona communior *Euge, serve bone?*

II. Utrum deinceps omittendae sint, tum commemoratio Omnium Ss. Apostolorum in officio Ss. Petri et Pauli (29 iun.), tum commemoratio Omnium Ss. Martyrum in officio S. Stephani Protomartyris (26 dec.) quum in novo Kalendario proprio dioecesis Sagiensis non fiat mentio harum commemorationum?

III. Utrum in Officio Dominicae anticipatae ad horas minores adhibenda sint capitula et responsoria Dominicae?

IV. Utrum omnia *Initia* Epistolarum S. Pauli debeant quotannis recitari, etiam quando prorsus omittuntur, ante Septuagesimam, officia Dominicarum IV, V et VI post Epiphaniam?

V. Utrum, in Missa feriali quae coram Ssmo Sacramento celebratur, debeat omitti Oratio *Fidelium,* etiam quando a Rubrica praescribitur in Feria secunda vel in prima die libera mensis?

VI. Utrum, in festo Omnium Ss. Episcoporum et aliorum Sanctorum dioecesis Sagiensis, color paramentorum sacrorum debeat esse *Albus* an potius *Rubeus* quia aliqui horum Sanctorum sunt Martyres?

VII. Utrum uti liceat novis Officiis communibus plurium Confessorum Pontificum et non Pontificum, et plurium Virginum et non Virginum, non tantum in festis particularibus, sed etiam in festis Ecclesiae universalis, nempe Ss. Cyrilli et Methodii, Ss. Septem Fundatorum Ordinis Serv. B. M. V. et Ss. Perpetuae et Felicitatis?

Et sacra eadem Congregatio, audito specialis Commissionis suffragio, propositis dubiis ita respondendum censuit:

Ad I. Negative ad primam partem; affirmative ad secundam, iuxta editionem typicam Breviarii Romani.

Ad II. Standum Kalendario approbato.

Ad III. Provisum in Rubricis novissimis Breviarii Romani.

Ad IV. Negative iuxta Rubricas.

Ad V. Negative.

Ad VI. Servetur in casu consuetudo.

Ad VII. Negative, etiam attentis decretis 22 maii et 7 augusti 1914, ad III.

Atque ita rescripsit. Die 11 decembris 1914.

SCIPIO CARD. TECCHI, *Pro-Praefectus.*

S. CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

De Cura Captivorum a Clero habenda.

Ex audientia Ssmi, die 21 decembris 1914

Ssmus D. N. Benedictus divina providentia Papa XV, cum vehementer doleret et angustias, quibus misere afficerentur innumerabiles homines teterrimo hoc bello capti, et anxietates, quibus eorumdem familiae idcirco premerentur quod diu penitus de suis ignorarent, Secum animo reputavit quo pacto posset utriusque pro facultate solacium auxiliumque afferre. Itaque me referente infra scripto Secretario S. Congregationis Negotiis Ecclesiasticis Extraordinariis curandis, ea quae sequuntur decrevit, spe fretus futurum, ut cum episcopi et clerus sancte religioseque mandata exsequantur, tum nationum rectores velint incepto, huic, humanitate et christiana caritate in primis digno, pro viribus obsecundare.

I. Ordinarii dioecesum ubi captivi versantur, quam primum sacerdotes eligant, ut curam captivorum gerant, unum aut pro necessitate plures, eorum linguae satis peritos; quos, si nullos habeant intra dioecesis suae fines, ad aliis Ordinariis mutuentur. Hi vero libenter idoneos suppeditent.

II. Sacerdotes ad id munus electi nihil reliqui faciant quod ad captivorum utilitatem, tum animi, tum vitae corporisque, pertineat: consolentur, assideant, a necessitatibus variis—iisque interdum acerbissimis—allevent.

III. Exquirant praesertim et percontentur, utrum litteris, an alio modo, captivi familias de se certiores fecerint. Quod, si negaverint se fecisse, suadeant ut saltem apertas chartulas tabellarias (vulgo *cartes postales, Postkarten, Post cards, Poctowýja kartocki* [Почтовыя каршочки]) statim mittant, quibus suos de propria valetudine doceant.

IV. Verum, si captivi, aut imperitia scribendi, aut ex morbo vel accepto vulnere, aut quavis alia de causa, ab simili litterarum commercio prohibeantur, sua ipsi manu delecti sacerdotes, eorum vice ac nomine, caritate permoti, scribant, et diligenter studeant, ut epistulae eo tute perveniant quo destinantur.

Datum Romae, e Secretaria eiusdem S. Congregationis, die, mense et anno praedictis.

Eugenius Pacelli, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

Decretum De Cappellanis Militum quoad Facultatem ad excipiendas Sacramentales Fidelium Confessiones, durante bello.

Sacra Poenitentiaria, providere cupiens saluti animarum, de speciali et expressa Apostolica auctoritate, benigne sic annuente sanctissimo Domino nostro Benedicto PP. XV, statuit ea quae sequuntur:

"Cappellani militum, dum exercitum comitantur, possunt, durante bello, excipere confessiones sacramentales quorumcunque fidelium ad se accedentium et in eorum favorem uti facultatibus omnibus sibi pro foro conscientiae concreditis. Eadem pollent potestate praedicti cappellani militum in captivitate forte detenti in favorem omnium concaptivorum. Contrariis quibuscumque non obstantibus."

Datum Romae in sacra Poenitentiaria, die 18 decembris 1914.

Seraphinus Card. Vannutelli, *Poen. Maior.*

ROMAN CURIA.

Recent Pontifical Appointments.

7 November 1914: The Right Rev. Joseph J. Fox, D.D., former Bishop of Green Bay, Wisconsin, appointed Titular Bishop of Ionopolis.

13 November: Messrs. August Leo Kenny, of Melbourne, Australia; A. Stuart Coats, of Westminster; Horace Walpole, of Portsmouth, and Robert H. G. Grimshaw Helier, of Shrewsbury, England, and Gerald Mark Borden, of New York, made Chamberlains of Cape and Sword.

25 November: Messrs. Charles Edward Gandy and Daniel Kennedy, of Plymouth, England, made Privy Chamberlains supernumerary.

Mr. Francis Vaughan, of Westminster, made Chamberlain of Cape and Sword.

2 December: Mgr. Donald Mackintosh, Rector of the Scots College in Rome, made Domestic Prelate.

10 December: Mgr. Patrick Enright, of the Diocese of Little Rock, Arkansas, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE HOLY OFFICE announces the indulgences that are attached to a short prayer of consecration to our Lord Jesus Christ.

S. CONSISTORIAL CONGREGATION declares void the election of Vicars Capitular by cathedral chapters in some Mexican dioceses, where such election has taken place because of the expulsion or imprisonment of the bishops of the respective sees.

S. CONGREGATION OF RITES answers seven questions that have to do with points of rubrics.

S. CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS issues four regulations for the spiritual care of prisoners of war.

S. APOSTOLIC PENITENTIARY publishes a decree empowering military chaplains, while with the army, to hear the confessions of all who come to them, during the war. The same faculty is extended to chaplains who happen to be held as prisoners of war, in favor of their fellow captives.

ROMAN CURIA gives official list of recent papal appointments.

THE GROWTH OF CATHOLICITY IN OUR CITIES.

I.

Dublin has its Catholics who do not practise their religion. Its police records show that every year over a thousand fathers and mothers in poverty and degradation sell their children to proselytes. We visited the slum districts mostly in the neighborhood of the Four Courts and Church Street; every traveler bears evidence to the misery and degeneracy that has taken possession of that unfortunate population. Some few of them go to Mass on Sunday with more or less regularity.—ECCLESIASTICAL REVIEW, January, 1915, p. 11.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have had the advantage of being a regular subscriber to your ably conducted magazine for bordering on twenty years. I eagerly await its arrival every month, and I read its articles with interest and pleasure. I have never had to trouble you

with any of my grievances until I read the above paragraph in the January issue—a paragraph that embodies such a galling aspersion on the fair fame of our devoted Catholic population here that I cannot allow it to pass uncontradicted, and I must count upon your generosity for space to remove the impression—a wrong and an unjust impression—it is calculated to leave on the minds of your learned and extensive circle of readers.

The imputation has not the shadow of a foundation to support it, and had "Sacerdos" been really in quest of information, the source of it was within ear-shot of him, if he wished to take the trouble to avail of it.

He asserts that "the police records show that every year a thousand fathers and mothers sell their children to proselytes". Fortunately the Police Courts are near us. After reading the above I took your REVIEW in my hand and went to interview one of the police officers. I read the passage for him, and, on hearing it, the worthy man exclaimed: "Why, Father, the whole story is outlandishly absurd. There is *no such record* in the Police Courts. The record we have, is that of the children sent by the Magistrates to the *Industrial Schools,* and to the *Union.* The Industrial Schools, as you know, are practically all under Catholic control. It is only when the parents are Protestants that a child is sent to a Protestant Industrial School. The children sent to the *Union* are placed under the care of the Sisters of St. Vincent de Paul."

Every priest knows that, in spite of the utmost vigilance, the proselytizers or *soupers,* by ignoble means, get children from time to time for their "birds' nests". But these children are rather from another grade of society, and not from the class of poor people, by whom we are surrounded. The poor have their faults, but selling their children is not, to any extent, one of them.

Before touching on the spirit of faith and practice of these much-abused people, let me briefly state what "Church Street" is, and what are the conditions under which the inhabitants live here. Church Street runs beside the "Four Courts". The two sides of it, in the first place, form the boundaries of two Dublin Catholic parishes; and in the next place, the boundaries of two Electoral Wards of the City. In

these two Wards there are 3,657 *one-roomed* families; each family with an average of five persons.[1] That is, over 18,000 persons living in *one-roomed* tenements. That one room is their kitchen, bedroom, laundry, nursery, diningroom, sitting-room, etc. These rooms are old, decayed, musty, frequently badly lighted, with a creaking, dusty stairs leading up to them. Such hovels are necessarily unhealthy and inhuman; but that condition of things cannot be laid to the charge of either the people themselves, or their devoted clergy. I may mention *en passant* that the community to which I have the honor to belong is one of the Franciscan Capuchin Order. Our Fathers have been living in this quarter, through weal and woe, for the past 200 years. We have no parochial cure.

Now for the provisions to maintain the *religious life* of the dense population around us. In addition to our church, which is a large one, there is a parish church within 110 yards of us at one side, and another parish church 290 yards distant at the other side. There are eight Masses in our church every Sunday; and seven Masses in each of these parish churches. If your zealous correspondent "Sacerdos" visited any of these churches on a Sunday morning, he must have observed that the Masses were well attended, and that, at the late Masses, the churches were not only packed to their utmost capacity, but that many stood outside, with heads bared, even in the rain. To say then that only "*some few of them* go to Mass with more or less regularity", is a libel on their character. Moreover, the ardent faith of these noble souls is nourished and protected by the salutary aids of numerous confraternities in each of the parishes—Confraternities for men, Confraternities for women, Associations for boys, Children of Mary for girls. Two very large Total Abstinence Organizations for men and women in our church—with the Third Order of St. Francis, the Sacred Heart Sodality, and the Young Irish Crusaders. Scarcely one person can be found that does not belong to one or other of these religious organizations. These sodalities have each their Monthly Communion in their respective churches, and so great is the attendance at these Communions that sometimes they have to be extended over two

[1] Report 1909.

Masses, the church not being able to accommodate all the members at one Mass. To cite one instance of the numbers who approach the Sacraments, I may mention that 144,300 Communions were distributed from *our altar alone* in 1914. It is not for me to quote statistics for the two parochial churches, but I have much pleasure in testifying that they are large churches, that they are very well attended, and that they are served by as devoted and as indefatigable a staff of priests as any country can produce. Yet, with all this manifestation of faith and piety, are we to be told—are the Venerable Hierarchy and priesthood of the United States to be told, that these are degenerate Catholics, Catholics who have been lost to the faith in these horrid slums, Catholics, "*some few* of whom go to Mass on Sunday with more or less regularity"?

May I be permitted here to forestall an inquiry? When your readers learn the squalid dwellings in which these worthy people eke out a miserable existence, they must be tempted to ask, why don't we priests do something to better their conditions? Well, we do do something for them. Every day of our lives we are helping to improve their lot; and no one will bear more willing testimony to this than the grateful people themselves. But we are hampered, in this country, in a manner and to a degree that your readers may not realize.

A few years ago we wore the soles of our sandals canvassing the members of the Corporation, with a view to transforming a congested quarter not sixty yards from where I write. Smallpox had visited the district shortly before, and it was considered an opportune moment to awaken public attention to the presence of this plague spot in our midst. The old houses were to be demolished, the street widened, and suitable artisans' dwellings erected on the site. The Corporation lent a willing ear to our proposal and passed the scheme under the "Health Improvements Acts". It could not be carried out, until the "Local Government Board" had sanctioned the expenditure; and this blessed Board, true to its traditions, right bravely rejected it. In Scotch language, the claim of unhealthiness stood "not proven"; and why? Because the people affected had not died. Had they died, it undoubtedly would have been considered unhealthy; but because the Lord in His mercy spared the poor, the place was allowed to stand and

the people to rot there. If critics bore in mind that we in Ireland have 56 Government Boards ruling or misruling us—one Board overlapping the other—it would soon come home to them how difficult it is to transform or improve our slums and cities until we get some powers into our own hands.

Over twelve months ago, two tenement houses collapsed opposite our church, killing seven persons, injuring others, and rendering 60 families homeless. Then the lip-philanthropists began to weep and fling their hands into the air, wailing over the corpses of the poor mangled victims. Everyone began to speak of Church Street when it was too late. The disaster compelled public sympathy. The Corporation framed a new scheme, which they have since passed, and the Local Government could not refuse to sanction it. So if "Sacerdos" favors us with a visit two years hence, he will find this quarter somewhat improved, but I doubt if he will ever meet a braver or stauncher lot of Catholics.

I shall conclude with presenting to your readers the views of a man who recently visited this locality, and who had the good sense to make inquiries from one of our fathers, who took him round the slums, and afforded him every opportunity of forming his own impressions from actual touch with our people, and from the evidence of his own senses. I may add that he is neither an Irishman, nor a Catholic; on the contrary, one of professed antipathy to the Catholic priesthood—Mr. Harold Begbie. The book in which these impressions are recorded is *The Lady Next Door*.[2]

There are slums, hidden away in the dark places of the city, which are so atrocious that I think they must long ago have destroyed all virtue in their inhabitants but for the constant vigilance of a *ruling priesthood*. In these foul, inhuman dens, you come across little interiors decorated with pictures of St. Mary, and discover so kindly and virtuous a family life that you are disposed to believe the dictum of Dean Inge, "It is the pig that makes the sty, and not the sty that makes the pig". But the poverty is frightful. The struggle to keep head above water is very nearly intolerable . . . I paid a visit to these slums with a notable sai.t. Had he lived in the Middle Ages this good man would have been "all heart", as we say; living

[2] Cap.—"Because it is always Dublin"; printed 1914.

in the twentieth century he is nearly "all head". Let me present the reader to this excellent good man—the Reverend Father Aloysius, a Franciscan (Capuchin), a temperance reformer, and a student of municipal reform. [Here follows a personal description of Father Aloysius.] One trivial thing in my walk with this good man made a considerable impression on my mind. Every man we passed doffed his cap to the monk, and children came charging towards him with the cry, as they collided with his legs and raised their smiling dirty faces to his eyes: "God bless you, Father," laborers mending the roads, carters driving vans and wagons, postmen going by with empty bags limp across their shoulders, jarveys driving their cars along, workingmen lounging at street corners, gentlemen of the commercial traveller persuasion, and dangerous-looking roughs at the beginning of a slum manhood—all these men, certainly hundreds of them, and so far as I saw with no single exception, looked respectfully towards the monk, and lifted hats and caps.

Father Aloysius seemed to see none of these salutations. He acknowledged only those that came as it were face to face with him, and that with the briefest inclination of the head. But again and again he slackened his pace, bent down laughing and delighted, and touched with his hand the head of some child calling upward from his knees, "God bless you, Father; God bless you, Father." "God bless you, child", he would say, gently and sweetly, and then guide them affectionately out of his way.

Perhaps it is fear on the part of ignorant people. Perhaps it is admiration for a life of self-sacrifice. But whatever the cause of this respect, I was struck by its universal accord in a neighborhood so terrible and soul-destroying that I should not have been in the least surprised to hear scoffing and mocking words aimed at the servant of God. Think of such reverence for a monk, or anybody else, in a slum of Liverpool, Manchester, or Portsmouth.

"Everybody seems to know you", I said.

"Our Order has worked here for a long time", he replied. "They are genuinely fond of us, and they respect the habit. You would be really interested, I think, to discover how these poor people cling to religion, and how kind they are to each other. That is what gives us such great pleasure. Their kindness to each other, particularly, in distress, is amazing. It is quite, quite beautiful . . . If the slums were swept away and decent houses erected, the character of the people would improve, our work would be infinitely more easy . . ."

We entered some of the dens in the worst slums, and in every case the Father's visit was evidently regarded as a supreme honor. With the deference paid to him, there was also admiration and affection.

I detected nothing of that moroseness which so often characterizes the spirit of poor people in London slums. These depressed Irish have a certain grace—a charm of manner and a tone of voice—which poverty seems to spare.

Speaking of the Father Mathew Temperance Hall which is carried on in Church Street by our Fathers, this able writer gracefully refers to it as "a vast building excellently planned for the entertainment and instruction of working-men".

I have only to add that no priest ever passes through this quarter without being struck with the reverence and respect paid to him by the toiling masses "of this unfortunate population" whom "Sacerdos" considered so "miserable and degenerate".

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

The remarkable theory about city Catholics advanced in the January number of the ECCLESIASTICAL REVIEW has no doubt provided a subject of very serious meditation to your numerous clerical readers the world over. We believe that the question raised is of paramount importance and demands long and careful deliberation by all those who are engaged in the work of saving souls. In the consideration and discussion of this question there is no room for flippancy or bombastic rhetoric. The startling theory has been set down in a dignified and humble manner by the group of serious priests who have given therein the conclusions drawn from ten years' experience. Any attempt to sweep the whole question off the boards with one fell stroke, the result perhaps of only ten minutes' consideration, betrays a want of unselfish zeal or at least of good judgment. We feel sure that the question raised contains so much that the whole weight of history, Holy Scripture, theology, and philosophy will be necessarily brought to bear on the discussion. Moreover we believe the final decision pro or con will rest with no mere priest or group of priests but will be given by the general consensus or perhaps by a papal encyclical.

No doubt all priests would like to see the theory refuted. The advancing of such a theory however does not denote pessimism. If there is any pessimism it is akin to that of Christ, who foretold that the Church would be persecuted. Who warned us of anti-Christ? Who promised to His followers in every age the hatred and contempt of the world? It is just as well not to go to the extreme of becoming too optimistic, amidst universal infidelity. Our optimism might receive a rude jolt when we note that after nineteen centuries of Christianity only one quarter of the race profess the true faith. And this in spite of the martyrdoms, the miracles, and the accumulated zeal and good works of all these centuries. We might look hopefully to the future and a speedy conversion of the world, if every priest had the zeal of St. Paul, the enthusiasm of St. Ignatius, or the humility of St. Francis of Assisi. We need not enlarge upon the many possibilities that might be, "if"—.

The theory that life in a large city tends to infidelity seems to be strongly supported. First of all, the large cities of the world with few exceptions are overwhelmingly Protestant or infidel, while the numbers of the faithful are proportionately large in rural districts. Then the attendance at Mass and frequentation of the Sacraments, the test of Catholicity, in spite of the natural obstacles of distance and inclement weather, are greater in the country than in the city. In drawing comparisons we must confine ourselves only to cities and their adjacent territory. From the beginning Christianity made greater progress in rural districts. Our Saviour at His birth was revealed to the shepherds, while Jerusalem in which there must have been good people and lowly knew or saw nothing of Him. Our Saviour's most successful missions were outside the cities. He gathered immense throngs when He preached on the mountain side or by the sea shore, while He was stoned in Jerusalem, and ultimately crucified by the rabble of that city. Christ wept over Jerusalem and rebuked Corozain and Bethsaida for their want of faith. It is noteworthy too that Christianity spread rapidly in those regions remote from great cities, as in Ireland, and it made little headway right in Jerusalem, the very cradle of Christianity.

We need not be amazed to learn that city life in spite of the churches, schools, organizations, is still a menace to the faith, when we see how bad example, lewd talk, blasphemy, immodest dress, bar-rooms, pool-rooms, dance halls, theatres, and vain amusements are ever frustrating the work of the Church. Apart from these the artificial surroundings of city life tend to produce a content with the things of men. Nature, in which we see the handiwork of God, is obscured by the numerous devices, the handiwork of men. The pride and complacency in human achievements are responsible for the neglect of God.

If we are to look for the prime cause of the danger in city life we will find it in the desire to escape the divine injunction contained in the words, "In the sweat of thy face thou shalt eat bread" (Gen. 3: 19). We may ask any of those who leave the country why they do so and the answer will be "There is more money in the city", "You do not have to work so hard", or "There is more life in town". How contrary to the Christian spirit these answers are, the Gospels will show. There is that constant desire to evade the consequences of original sin. The burden of labor and suffering was placed on man in lieu of the eternal hell. It is to be expected that if men endeavor to escape the temporal punishment due to sin the only alternative is hell. Socialism, divorce, race suicide are but manifestations of this desire for ease instead of labor.

It would seem therefore that the slogan "Back to the land" to save the nation, should become the slogan of the Church. History shows clearly that the causes leading to the downfall of nations have been those that have lead to infidelity. Hence we can take timely warning from this advice and turn it to the cause of religion. That does not mean that we shall abandon the cities to their fate. On the contrary, every effort should be made by means of more churches, sodalities, schools, colleges, processions, newspapers, to save as many souls as possible. At the same time every effort should be made to keep the people on the land, to encourage them to till the soil properly, to marry early. The churches and schools will spring up as the rural districts increase in population and the advantages of religion will not be overcome by the dangers found in the city.

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PHILOSOPHY IN THE SEMINARY: SOME SUGGESTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Catholic teaching is traditionally conservative, both in matter and method. It is the most common reproach that has been and is still being fastened upon the Church; and as she alone stands for immutable doctrines, she cannot but remain until the end of time the conspicuous butt of all attacks on this score.

The contents of her theology are permanently fixed. Applications of it may and do vary according to times and circumstances. Even with regard to the doctrines themselves, some require greater or less emphasis at various epochs of history. Hence at times suggestions are made and changes are advocated in the method of teaching theology.[1] In the field of dogma proper some doctrines lose or gain in importance according as they are assailed by heretics. In the field of morals our complex political, social, and business world demands great discrimination in the application of old principles to new cases. Not to go farther afield, this fact is sufficiently instanced in cases submitted from time to time to this REVIEW.

While Catholics never underrate the need of thorough dogmatic and moral training in candidates for the priesthood, even when advocating a readjustment of methods, the place and the value of philosophical teaching in the seminary curriculum are perhaps not grasped with equal insight by all. Yet we are practically facing the same conditions to-day that the nascent Church faced when she tried to win to her doctrines the learned world of that time. Then as now the supernatural is refused a hearing, or is attacked in the name of philosophical and scientific shibboleths. The ages of faith are no longer with us, when revelation was implicitly accepted, and inquisitive but deeply religious minds exerted the powers of reason in viewing dogma under all its aspects, implications, and consequences, bringing out the innermost essence of divine truth. To-day, however, the substance of theology hardly appeals to an ever increasing number of educated persons. "In truth the decisive battles of theology are fought beyond its frontiers. It is not over purely religious controversies that

[1] See this REVIEW, Sept., 1913, p. 261.

the cause of religion is lost or won. The judgments we shall form upon its special problems are commonly settled for us by our general mode of looking at the Universe; and this again, in so far as it is determined by arguments at all, is determined by arguments of so wide a scope that they can seldom be claimed as more nearly concerned with Theology than with the Philosophy of Science or Ethics." [2]

There is the problem in a nutshell as it faces the educated non-Catholic. Philosophy pure and simple was an all-sufficient religion for those intellects which the early Church sought to win. The philosophy of science is an all-sufficient religion for the loosely educated man of to-day. In the domain of philosophy the Catholic Church never has defined and never will define *ex cathedra* a philosophical system to which all Catholics must adhere. While a modified Platonism was for several centuries the foundation of her dogmatic teaching, the Aristotelian-scholastic system has since replaced it entirely. It has approved itself to so many popes, councils, and doctors, that the Church has made it peculiarly her own. There is such slight probability that she will ever change in this regard that the scholastic philosophy may definitely be considered as the philosophy of the Church for all time to come. This is so well understood by those outside her pale that Professor Paulsen, of Berlin, some years ago characterized the opposition between Kantism and Scholasticism as " Ein Kampf zweier Welten ".

Hence " the problem of rendering the teaching of philosophy more efficient " in our seminaries reduces itself to a question of method. Two points seem to call for special notice in this regard.

I. *The Text-Book.* Let it by all means be in the vernacular, for the twofold reason that it will be the more readily digested by the student, and be doubly useful to him later on to meet his opponents on their own ground.

The traditional reverence for the Latin text-book can no longer be justified either on pedagogical or utilitarian grounds. From a pedagogical standpoint, the average ecclesiastical student ought to be sufficiently grounded in Latin during his

[2] A. Balfour, *The Foundations of Belief*, pp. 2-3.

college course to enable him to go through a course of philosophy and theology without wasting much time on the language. The seminary, as all should allow, is not the place to study Latin, if we except those technical terms which of necessity will have to be added to the student's vocabulary. If on that point a reform is needed in our colleges, it cannot come too soon, and valuable time will thus be given the seminarian for a deeper study of those sciences, such as biology, chemistry, physics, which are to-day an indispensable prerequisite for the understanding of philosophy, and some mooted points of theology as well.[3]

Again, however valuable a course in philosophy may be for the training of the mind, it is of little avail if it stops there. Of all men a priest can least afford to hide his talent in a napkin, if he is to fulfil the divine command of letting his light shine before men. Hence, from a utilitarian standpoint a course of philosophy given exclusively in Latin will be as dead as the language it is couched in; it bears no relation to the life and the thought of to-day. The course is largely looked upon by students as a philosophical art-for-art's sake, a necessary evil they have to submit to by tradition and get away from for good and all with a deep sigh of relief, as soon as possible. Their mind has been stored with a rich assortment of weapons in defence of their faith; yet they are as powerless to bring them into action as a field army that did not know how to use its cannon and machine guns.

The highest authorities in Rome have adopted this view. When Pope Leo XIII organized the Institut Supérieur de Philosophie at Louvain University, the professors published their manuals in the vernacular for the use of the students. At first Cardinal Satolli, then Prefect of the Congregation of Studies, was far from favoring this move, and for a while the Latin manuals had again to be resorted to. But when the reasonableness of the innovation under modern conditions had been pointed out to him, the order was rescinded. Since then the manuals have been in the vernacular, and the overwhelming success they have met with has amply justified the course then adopted.

[3] Witness the recent discussions on Real and Apparent Death; Vasectomy; the Spiritual Soul and the Foetus.

It should be understood however that Latin is under no condition to be altogether excluded. This would be an equally reprehensible extreme. For wise adaptation to the requirements of the day need not cut off the student and priest from access to the inestimable treasures stored up in Latin writers of past ages. But a collection of well-chosen texts from St. Thomas, as Father Centner advocated, would amply fill this want. After the arguments, e. g. for the immortality of the soul, the existence of God, etc., have been duly explained in the vernacular and grasped by the student, it will be most profitable to turn to pertinent texts of St. Thomas on these points. Going over these in the original will give the student ample opportunity for familiarizing himself with their pregnant wording, and assimilating them more thoroughly because their meaning has become clearer.

The manual should also be thoroughly modern in the best sense of the word. To refute Plotinus, Averroes, John Scot, Eriugena, or Abelard is not so important as to understand adequately and to follow in their various ramifications the systems of Kant, Comte, and Spencer. It is remarkable what great pains St. Thomas took to expose impartially and fully the systems of his contemporary adversaries: Avicenna, Avicebron, David of Dinant, and a host of others, and how conscientiously he applied all the resources of his vast genius to combat their tenets. A sneering "absurdum est" is never found under his pen.

Perhaps too many writers of Latin philosophical manuals have thought up to a very recent day that they had killed a false system when they had heaped contempt upon its author's head. That does not prevent the young priest out in the world from finding these systems very much alive, swaying the minds of many contemporaries, holding them captive in unbelief. And while the student has never been vouchsafed an explanation of these specious systems and their manifold ramifications, appealing to the unreligious mind by their matter-of-fact appearance, he either cannot detect the root of the error or is unable to supply a convincing answer. An example from a well-known author whose works have had a large vogue in Catholic schools will perhaps make clearer my contention. In his *Disputationes Metaphysicae Specialis,* Vol. II,

p. 270, Father Schiffini gives an account of Idealistic Pantheism. As a translation could scarcely do justice to the original, I quote verbatim: "Ad culmen absurditatis hoc delirium evexerunt aetate nostra somnia rationalismi transcendentalis. Ipsissimam tamen crambem recoquunt, quam a philosophia Vedantica et Eleatensi habebamus, addita solummodo mirifica expositionis obscuritate, qua nulla maior facile excogitabatur, et incredibili temeritate qua res undequaque abnormes quasi totidem axiomata asseruntur, licet nullam ratiunculam vel levissimam in tanto verborum fastu expiscari valeas, qua dicta vel probentur vel alia ex aliis nexa intelligantur."

Fichte, Hegel, and Schelling, the more modern exponents of this system, are little read, but their followers are legion at the present day. William James, Hugo Münsterberg, Josiah Royce, and ex-President Elliot of Harvard are only a few of those whose teaching carries weight in this country. Their disciples make themselves heard in the professorial chairs of our non-Catholic universities and on the platform. In the newspaper, the popular magazine, the review, their brilliant epigrams and clever discussions attract and captivate. A summary dismissal of their theories as absurd will scarcely help the student to detect the insidious poison with which they are inoculating the multitudes or to counteract it as he ought.

Another factor in the text-book that contributes largely to making the study of philosophy vitally interesting for the young seminarian is the sequence or the order in which the various branches that make up a complete course of philosophy are put before the student.

We put very much store at the present day by psychological methods of teaching. From the kindergarten up we are warned to be guided by the perfectly sound principle that the young mind will assimilate most easily those elements of knowledge which correspond to and harmonize with a given state of intellectual development. As the small child is led from the concrete: two apples plus two apples, to the abstract and general: 2 plus 2, we must in every branch of study go from the concrete to the abstract, from the better known to the less known, from the particular to the general. In religious instruction the same method is insisted upon for the sake of better results.

It is this very method which Cardinal Mercier has constantly advocated, and he arranges a complete treatise of philosophy in the following order: Propedeutical Notions, or the practical part of Logic, Cosmology, Psychology, Criteriology, Ontology, Theodicy, Logic, Ethics (individual and social), History of Philosophy.

This sequence runs counter to the traditional order, but the Cardinal adheres to it both for scientific and pedagogical reasons supported by a personal experience of many years in the classroom. He has himself developed these reasons at length in the Preface of the *Traité élémentaire de Philosophie*. And it might be added that the "traditional" order, which begins the study of philosophy with Logic, originated only in the eighteenth century, and is not so very "traditional" after all. It certainly is not in harmony with the spirit of the Scholastic system.

II. The best text-book however or the best method remains so much dead wood unless the teacher of philosophy infuse into them life and motion. If he limits himself to a mere perfunctory explanation of the text, the building of correct syllogisms and the writing of time-honored theses on dead issues, the net result of his work is not interesting to behold. A live teacher is required for every branch of knowledge, but perhaps nowhere more so than in the field of philosophy. Of itself the matter is rather arid; and it is doubly so because the student is made to wrestle with abstract concepts instead of concrete entities and must be held down by the rules of a rigorous logic.

But let him see how intimately the fundamental theories of truth and error, soul and being, essence and faculties, good and evil, and the norm of morality touch the daily life of man and the masses at every point, and his outlook upon the subject undergoes a decided change. Instead of holding him down to examples five centuries old of the perfect balancing of major, minor, and conclusion, call his attention to some current speech, article or book. Point out to him, or have him point out in writing or debate, the false assumptions that underlie much of our present-day theorizing on political economy, business, morality, and religion, and you have at once gained his good will, aroused his interest, enlarged his mental

vision. Moreover, it is only by such repeated applications of principles and theories to concrete problems of the day, that they are most easily understood, become thoroughly established in the mind, and are correlated into a body of unassailable truths.

The average seminary student who aspires to a priestly career must be dull indeed if under those circumstances he does not develop a manly liking for and a deep interest in philosophical problems, not of the twelfth and thirteenth century, but of that world round him in which he moves and lives and has his being.

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CONFESSION IN THE ACTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Acts 19: 18–19 is often quoted as a proof of the existence of confession in the early Church, and it is just as frequently denied to have such a reference. There are many disputed words in the two sentences, but with the Editor's kind consent we should like to indicate what may be a new point in favor of those that affirm, and this too on the word πιστεύειν or more correctly, as the text reads, οἱ πεπιστευκότες. The contention of many that this must mean the "faithful", those who already belonged to the Church, may be gathered from the perfect itself. As Zorell's *Lexicon Graecum N. T.* puts it, πεπιστευκέναι is equivalent to "fidem amplexum esse ac tenere" (p. 455, col. 2), and again "fidem suscepisse ac tenere, esse fidelem (de fide suscepta permanente)" (p. 456, col. 1). Thayer too[1] indicates the same: "οἱ πεπιστευκότες, *they that have believed have become believers.*" This seems quite conclusive, as the perfect ought to have the sense of continued duration of a former act. But might it not mean "those who have given assent to the truths of Christianity, and, holding to that former assent, were under instruction"? In other words, is the act whose continuance is connoted by the perfect tense, the initial act of primary assent

[1] *Gk.-Eng. Lexicon of N. T.* sub. voc., p. 512, col. 1.

or the final act of complete acceptance of Christian dogma through Baptism? The perfect alone may mean either. Of the first we have an example in II Tim. 1: 12: *οἶδα γὰρ ᾧ πεπίστευκα.* Here the perfect conveys the idea, "I know who it is in whom I made my first initial act of belief and in whom I still believe," though of course it can refer to St. Paul's act of submission which he made at Baptism. However, waiving this discussion of what the perfect in itself may mean, a larger certitude seems obtainable by confining our inquiry to the phrase *οἱ πεπιστευκότες.* This phrase occurs in five passages in the Acts and in every place "the faithful" are meant, "those who have been baptized." These five passages are Acts 15: 5, 18: 27, 21: 20, 21: 25, and the passage under discussion, 19: 18. Therefore if *οἱ πεπιστευκότες* in the other four passages has a certain definite, it might almost be said technical sense, we have every reason to conclude that it has the same in this passage. This principle of hermeneutics is too well known to warrant further development here. Hence to the proof.

In Acts 15: 5 we read: *ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν φαρισαίων πεπιστευκότες, λέγοντες κ.τ.λ.* It is clear from the context that *οἱ πεπιστευκότες* are Christians in the full sense of the term, so much so that the Apostles thought it necessary to take notice of their remarks which they would hardly have done if mere catechumens had spoken. *συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.*

In Acts 18: 27 we meet the Alexandrine Apollo who came to Achaia with a letter from Priscilla and Aquila directed *τοῖς μαθηταῖς.* Then the next sentence reads: *ὅς* (Apollo) *παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος.* Here the folk mentioned are surely "the faithful" for they are evidently the *οἱ μαθηταί* of the preceding section and the reason of the *συνεβάλετο πολύ* is added in v. 28: *εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ.* This clearly contrasts them with the outsiders.

Again in 21: 20: *Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.* Once more the group, *οἱ πεπιστευκότες,* are faithful, fully received Christians, though of Judaizing tendencies. They are con-

trasted in v. 28 with the former Gentiles whom St. Paul had converted.

Lastly, in the same chapter, v. 25, we read: περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κ.τ.λ. These subjects on whom the command was laid are the same to whom the decree of the First General Council was directed. They are the οἱ ἀδελφοὶ οἱ ἐξ ἐθνῶν of Acts 15: 23 and those of Acts 15: 1. In fact the latter shows that they assumed even the rôle of teachers, which no catechumen would have done: τινές . . . ἐδίδασκον τοὺς ἀδελφούς.

Every other place therefore shows the phrase in question to mean "the faithful." Hence it must mean the same here unless other reasons are strong enough to prove the contrary. Are they? That question is not entered upon here. But it would seem that the refutation advanced by Beelen and others does not avail against the aforesaid proof. Beelen writes;[2] "Nam quod in Scripturis *credentes* vocantur etiam adulti necdum *baptizati*, animo tamen voluntateque ad amplectendam religionem Christianam parati, id quidem certissimo constat: cf. Act. 11: 21; 18: 8." The Latin text reading *multique credentium* is colorless, it is true; but if the present proof stands, the subsumption of Beelen does not seem to hold, at least as far as the Acts are concerned, if in place of *credentes* we put οἱ πεπιστευκότες. It may be that a like comparative study of the Lucan use of the vexed word ἐξομολογούμενοι might yield a bit more for the affirmative side. Though not needed, a convincing testimony to the actual use of confession recorded by an inspired writer is worth the search.

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FIRST COMMUNION OF CHILDREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Although much has been done to bring the little children to First Communion, according to the desire of the late Holy Father, Pius X, much remains to be done. From my own ex-

[2] *Actus Apostolorum* c. 19, vv. 18–19.

perience I am convinced that this is due in great part (1) to the neglect of warning the parents that children are obliged to make their First Communion about the age of seven years; (2) to the insistence on the part of sisters and other teachers that the children learn much more than the Holy Father prescribes; (3) to the neglect to teach the little foreign children in their own language the knowledge required.

I believe you will do a work pleasing to our Lord in the Blessed Sacrament if you will call attention to these points in your distinguished REVIEW. S. J.

FEES FOR DISPENSATIONS.

Qu. An answer to the following questions would be highly appreciated by a number of priests.

1. Who is considered "pauper" in the canonical sense?
2. Do not the very large majority of our people fall under this heading?
3. Can an alms for dispensation be exacted in these cases, and, if so, how much?
4. Has Rome approved of this? Under what conditions?
5. Must faculties already granted by the bishop be withheld until the alms is given?

Resp. 1. Since the publication of the Constitution *Sapienti consilio* matters relating to matrimonial dispensations fall within the jurisdiction of the Sacred Congregation "de Sacramentis". The Congregation follows the previous practice of the S. Penitentiary, to which the granting of dispensations "in forma pauperis" had been committed. According to this practice "pauperes" are (a) those who live by manual labor (these are called "miserabiles"); (b) those who, when all their debts are subtracted from their capital, have left a capital of $525. This is the sum fixed for those who live outside Italy. In the year 1904 the Sacred Penitentiary answered the question, "What rule should be followed in determining the condition of poverty?"—by declaring that the rule just laid down, a rule introduced by Pope Benedict XIV, should be followed. In interpreting this decree, however, canonists call attention to the fact that it is a "norma demonstrativa" and not "taxativa". If, for example, a person has a capital in excess of

$525, but is under extraordinary expenses, on account of the number of those who are dependent on him, or on account of sickness, he may be considered " pauper " in the canonical sense. Consequently the condition of poverty exists when the capital is $525 or less; but, when the capital is in excess of that sum, the existence of the condition of poverty is to be judged by the circumstances. Possessions " in spe " as well as " in re " should be taken into account. In fact, since the question depends on details which of their nature are indeterminate and variable, canonists give as their final word on the matter: " remittitur prudenti et christiano iudicio parochi ".

2. The answer to the second query is implied in the principles just laid down. If in any district the majority of the people live by manual labor or depend on a business which yields what is barely sufficient for a decent sustenance, they are to be considered " pauperes " in the canonical sense. It seems, however, fair to add that, considering the compensation which a skilled workman receives in this country, he may, indeed, be classed among " pauperes ", but not among " miserabiles " in the canonical sense.

3-4. The practice of the Sacred Penitentiary was as follows: Having obtained the testimony of the Ordinary in regard to the poverty of the petitioners, if they were considered " miserabiles ", the dispensation was given gratis; if, on the contrary, the petitioners were simple " pauperes ", a moderate tax was required. The bishop, when it is a question of poverty of petitioners, is bound by the Council of Trent to follow this practice. However, there is in every diocese the so-called Innocentian tax, which is collected for the purpose of sustaining the episcopal chancery. This matter is now regulated by a decree of the Sacred Congregation of the Council dated 10 June, 1896. To the general question whether, in sacramental and especially in matrimonial matters, such a tax may be required, within the limits of prudence and justice, the Sacred Congregation answered in the affirmative, " provided simony and the appearance of simony be avoided ". On this decree the *Catholic Encyclopedia* comments as follows: " The Sacred Congregation of the Council on 10 June, 1896, modified the prescriptions of Innocent, decreeing that, while taxes or fees may be imposed according to justice and prudence in matters

pertaining to benefices and sacraments, especially Matrimony, yet the sacraments themselves must be conferred without charge and pious customs connected therewith observed. In other matters not directly affecting the administration of the sacraments, e. g. dispensations from banns, it is decreed that (1) laudable customs must be observed and allowances made for various circumstances of time, place, and persons; (2) the poor are not to be taxed; (3) in any case the amount demanded must be moderate, so that persons may not be deterred thereby from receiving the sacraments; (4) as regards Matrimony, the exaction is to be remitted, if otherwise there would be danger of concubinage; . . . (6) all such fees are to be determined not by individual bishops but in provincial council, or at least in a special meeting of the ordinaries of the province for this purpose. The approval of the Holy See is required for the fees determined upon. Rome's sanction is given tentatively for five years to Italy, for ten years to other countries." [1]

5. If the dispensation was granted gratis by the bishop, of course the pastor has no right to withhold the execution of it. If, however, the pastor has already paid to the chancery the regulation fee, he may, following the analogy of the Roman Congregations and the episcopal curia, delay the execution of the dispensation until the fee is paid; he should, however, take to heart the warning contained in the decree quoted above, namely, to avoid both simony and the semblance of simony.

STATIONS OF THE CROSS.

Qu. In the January issue of the REVIEW the question was asked whether a priest could in public make the Stations of the Cross without the customary acolytes and cross-bearer, and gain the indulgences. This has suggested another question to me regarding the gaining of the indulgences. Suppose the two acolytes and cross-bearer make the round of the Stations, stopping and kneeling at each Station while the priest from the pulpit or altar-railing reads the usual meditation and prayer and the choir in the gallery sings the Stabat Mater in the usual way, the congregation following the procession in spirit by turning and facing each Station from begin-

[1] *Catholic Encyclopedia,* article "Taxa Innocentiana".

ning to end. Can the indulgences be gained in this manner? I have seen the Stations made in this way. Is there any authority for it?

Resp. The general regulation of the Sacred Congregation of Indulgences (Decree No. 287) ordains that, in order to gain the indulgences of the Way of the Cross, the people should visit each of the Stations. Exception is, however, made in the case of the public exercise of the Way of the Cross when the church is crowded, and the congregation cannot move from Station to Station without causing confusion (*perturbatio*). In that case the priest with two clerics may proceed from one Station to another, the people remaining in their places, but turning toward the Stations and genuflecting at the same time as the priest. An Instruction of the Sacred Congregation of the Propaganda, dated 1 March, 1884, declares that the priest may read the prayers, remaining in one place, while another priest, accompanied by two clerics, or chanters, makes the round of the Stations. Finally, since the custom prevailed, in some dioceses and provinces, of the priest in the pulpit reciting the prayers while the people in their places turned toward the Stations, genuflected, etc., Pope Pius IX was petitioned for the recognition of this method as valid for the gaining of the indulgences. To this the Sacred Congregation answered (*Decr. Auth.* no. 407) that the custom may be retained in those localities, but that the special favor thereby granted should not pass into a precedent.

Qu. In the January number of the REVIEW you treat of the public Way of the Cross. I have very often—in fact, usually, in French Canada—seen it made thus: Crossbearer and acolytes with candles go from Station to Station, the priest reading the prayers from the pulpit, standing, turning, and kneeling with the people. This does not appear to be sanctioned by the decree you quote. Is there no authorization for the practice?

Resp. This point is covered by the decree cited at the end of the answer to the preceding question.

ADMINISTRATION OF BAPTISM.

Qu. Please inform me through the ECCLESIASTICAL REVIEW whether or not there is a definite decree concerning the present discipline of administering Baptism. The nearest information I can find on the point is that baptism by infusion became the general practice in the Latin Church in the twelfth century.

Resp. "In the Latin Church immersion seems to have prevailed until the twelfth century. After that time it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church."[1] Definite decrees, such as that of the Sacred Congregation of Rites, number 826, declare that in the administration of Baptism "the Roman ritual is to be observed".

CHRISTMAS MASSES.

Qu. Kindly inform me if a priest who says midnight Mass on Christmas night beginning at twelve o'clock may say in succession the Mass of the Aurora, or second Mass, and immediately after, the Mass of the day, the three Masses being celebrated between twelve and half past one or two o'clock A. M.

Resp. Repeated decrees of the Sacred Congregation of Rites, for example, 752, 781, 1584, 1683, and 1761, have forbidden the practice, unless there is a special indult.

RINGING THE BELL AT MASS.

Qu. I know a priest on the missions who, having no server, provides himself with a table bell on the altar and rings it himself at the Sanctus, etc. Is the celebrant allowed to act as bell ringer during Mass?

Resp. The incongruity of this practice ought to be self-evident. Since the purpose of ringing the bell is to call the attention of the congregation to the more solemn parts of the Mass, if there is no congregation present there is no sense in ringing the bell; if there are people present, it should be easy

[1] *The Catholic Encyclopedia*, article "Baptism".

to find someone who, though he does not know how to " answer Mass ", may be instructed to ring the bell at the proper times.[1]

DISPENSATION FROM FAST AND ABSTINENCE.

Qu. In the *Motu Proprio* on Feast Days (2 July, 1911) Pius X restricts the holidays of obligation to Christmas, Circumcision, Epiphany, Ascension, Immaculate Conception, Assumption, SS. Peter and Paul, and All Saints. Should any of these feasts coincide with a day of fast and abstinence, Section V of the same decree dispenses from both. Though elsewhere the Holy Father refers to the discontinuance or transfer of any of these feasts, Section V not only says nothing about restricting dispensation to such feasts when observed as holidays of obligation but expressly extends the privilege to suppressed patronal feasts if they be still generally and solemnly observed. It seems, therefore, that the feasts of SS. Peter and Paul and the Assumption, which are not holidays in Canada, enjoy the privilege. I have recently published this decree (in a local Catholic paper), so far as it concerns fast and abstinence, and have interpreted it in the sense just explained. However, some disagree with my interpretation, holding that, though not expressly stated in the decree, the plain intention is to dispense from fast and abstinence when the feast is observed as a holiday of obligation, an opinion which, I admit, seems borne out to some extent by the condition with regard to patronal feasts. By the way, is there any extension of the dispensation for St. Patrick's day to Irishmen outside Ireland?

Resp. The learned editor from Canada has raised a question which is of practical importance on this side of the boundary line as well as in the Dominion. In the United States the feasts of the Epiphany and of SS. Peter and Paul are not holidays of obligation. When therefore either of these feasts fall on Friday, does the dispensation from fast and abstinence hold by virtue of the decree of 2 July, 1911? No doubt there will be, as our correspondent discovered, differences of opinion. The more favorable interpretation in this case is that which holds strictly to the letter of Section V, which reads: " Quod si in aliquod ex festis *quae servata volumus,* dies incidat abstinentiae vel jejunio consecratus, ab utroque dispensamus." The words which we have ventured to italicize, strictly interpreted, would include not only the six

[1] See REVIEW, February, 1915, pp. 207-208.

holidays observed in this country as of precept, but also the two which have been suppressed, namely the Epiphany and SS. Peter and Paul's day. After the sentence just quoted, the decree continues: "Eamdemque dispensationem etiam pro patronorum festis, hac Nostra lege abolitis, concedimus, si tamen solemniter et cum magno populi concursu ea celebrari contingat." Patronal feasts are abolished so far as the obligation of attending Mass and refraining from servile work is concerned; nevertheless, if they are observed solemnly and "cum magno populi concursu", they come under the dispensation. No such condition is placed on the dispensation extended to the eight feasts of obligation. We think, therefore, that our correspondent has the better of the argument.

With regard to the Feast of St. Patrick, it would seem that in a parish in this country, Canada, or Australia, where the day is celebrated as a patronal feast, solemnly and "cum magno populi concursu", the dispensation holds. It would certainly hold, it seems to us, if the diocesan authority decided that these conditions, solemnity and publicity, exist.

FRAGILE STATUES, PAPER PICTURES, ETC.

Qu. I should like to know whether pictures of the saints on paper, fragile statues, etc. may be blessed?

Resp. Objects of this kind are excluded from apostolic blessings, according to the Summary of Indulgences published by Pope Benedict XV. "Excluduntur ab Apostolicae benedictionis concessione imagines typis exaratae, depictae, itemque cruces, crucifixi, parvae statuae, et numismata ex stanno, plumbo, aliave ex materia fragili seu consumptibili confecta." [1]

THE BLESSING OF ST. BLASE.

Qu. In all the Rituals and books containing the prayer for the blessing of throats on St. Blase's day one notes the absence of the usual sign of the cross in red, as found in other blessings. Am I right in drawing the conclusion that the priest, in giving the blessing, may hold the candles with both hands, without making the sign of the cross? I have advocated this way in answer to the difficulty

[1] ECCL. REVIEW, November, 1914, p. 578.

found in holding the candles in the left hand and making the sign of the cross with right.

Resp. The Roman Ritual omits the sign of the cross. Indeed, in some localities the form does not contain the words "In nomine Patris, etc.," at all. There is therefore no reason why our correspondent should not continue to omit making the sign of the cross while giving the blessing of St. Blase.

PRAYER FOR PEACE PRESCRIBED BY POPE BENEDICT XV, TO BE SAID 21 MARCH.

DECREE.

His Holiness our Sovereign Lord, Pope Benedict XV, in deep affliction at the sight of a war which destroys thousands of young lives, brings misery to families and cities, and rushes flourishing nations to the brink of ruin, yet bearing in mind that Almighty God, whose prerogative it is to heal by chastisement and through pardon to preserve, is moved by the prayers which spring from contrite and humble hearts, desires ardently that above the clang of arms may be heard the voice of Faith, Hope and Charity, alone capable of welding together the hearts of men in one mind and one spirit. Therefore, while He exhorts the clergy and the faithful of the whole world to works of mortification and piety in expiation for the sins by which we have called down upon ourselves the just wrath of God, the Holy Father has ordained that throughout the Catholic Church solemn prayers shall be offered in order to obtain from the mercy of Almighty God the peace which all desire.

For this purpose it is hereby decreed that in every Metropolitical, Cathedral, Parochial, and Conventual Church in all European countries, on the 7th day of February next (being the Sunday called Sexagesima) and in all dioceses situated outside of Europe on the 21st day of March (being Passion Sunday) there shall be celebrated special religious functions in the following order:

In the morning, immediately after the Conventual or Parochial Mass, the Most Blessed Sacrament shall be exposed with all solemnity, and duly incensed; after which the Psalm *Miserere mei, Deus* (Ps. 50) shall be sung with the Antiphon: *Da*

pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis nisi tu, Deus noster, followed by the *V. Fiat pax in virtute tua, R. Et abundantia in turribus tuis;* and the Collect *Deus, a quo sancta desideria,* etc.

The Most Blessed Sacrament shall then remain exposed to public veneration till evening; and it is desirable that arrangements be made whereby children also should take due part in the public adoration.

In the evening, previously to the reposition of the Most Blessed Sacrament, the third part of the Rosary is to be recited followed by the annexed prayer, expressly composed by His Holiness in order to obtain the benefit of peace; then the Litanies of the Saints, according to the form prescribed for the devotion of the Forty Hours' Prayer in the Rituale Romanum of the year 1913. Immediately after the Litanies shall be sung the *Parce, Domine, parce populo tuo; ne in aeternum irascaris nobis* with the versicles and Prayer usually recited after the Procession *in quacumque tribulatione* as in the Rituale Romanum, with the addition of the Collect *Deus, a quo sancta desideria.* The sacred function shall conclude with the *Tantum Ergo* and Benediction of the Most Blessed Sacrament, *more solito.*

In the hope that Almighty God may pour forth in yet greater abundance His Divine Grace, the Sovereign Pontiff exhorts the Faithful to approach the Sacrament of Penance and to receive Holy Communion, and grants to all those who, after Confession and Communion, shall assist at one or other of the sacred functions as above ordered or shall pray for some time before the Most Blessed Sacrament while solemnly exposed, a Plenary Indulgence.

From the Vatican, 10 January, 1915.

PETER CARDINAL GASPARRI,
Secretary of State.

PRAYER.

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine charity, so that discord might end and

love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy Divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: *Save us, Lord, we perish,* Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquillity.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection, and our safeguard. Amen.

DISPENSATION OF A MIXED MARRIAGE WITHOUT THE GUARANTEES.

Qu. Two years ago John, Catholic, married Martha, a baptized Lutheran, before a justice of the peace. He now wishes to be reconciled to the Church; but she positively refuses to renew the consent and to make the necessary promises regarding the Catholic education of their children. In point of fact, the children were baptized by the Lutheran minister.

Is there room for a "sanatio in radice"? If so, by what authority? I think there is not.

Resp. There appears to be room for a "sanatio", since the S. Congregation actually has granted faculties to that effect for some districts in the United States.

One of these, issued 5 January, 1912, *ad triennium,* contains the following:

Sanandi in radice matrimonia mixta attentata coram magistratu civili sive ministro acatholico, dummodo permanet consensus isque renovari non potest.

Fient: absolutio ab excommunicatione si incurratur,
declaratio sanationis,
impositio poenitentiae salutaris,
declaratio obligationis (cautionum quantum in se est) ex parte Catholicae partis.

Porro (1) Nomina viri et mulieris inscribenda sunt in archivis;

(2) Autographum testimonium acceptionis sanationis etc. factae Catholicae parti.

In some cases the following clause is added:

Valet sive agatur de matrimoniis contractis a Catholicis cum Acatholicis baptizatis sive non baptizatis.

THE WAR AND CATHOLIC FOREIGN MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Readers of the REVIEW will be interested in the following quotations from letters written to this country by Catholic missioners. In looking over these letters one can readily understand how the writers, and all who have at heart the mission of Jesus Christ to the world, must set their eyes in the direction of the United States for the help which should not fail at this crucial period in the history of the Church.

We have asked ourselves the question: How can help be sought and procured in these bitter days? It is hard to answer, but the more one thinks on the subject, the more certain one feels that the Church of the United States should become a great missionary force in this twentieth century.

How and when will this be brought about? Shall it be through the isolated efforts of a mere handful of priests who are now trying to spread the foreign mission spirit in the Catholic body of our country? Shall it be by the united voice and active interests of the hierarchy? Or shall it be only when the missions are threatened with ruin, when the Holy Father shall be compelled to appeal to our faith and charity?

Of this much we feel certain, and we believe that the readers of the REVIEW will agree with us. The Church must depend on her more prosperous subjects for her pacific invasion of heathendom, and no one will deny that the Church in the United States is singularly blessed in this our day.

Many of our missioners are serving in the European war, having been recalled for that purpose. Already we feel the falling-off of the accustomed help from Europe and we are obliged to appeal to American charity.

—FR. FOURQUET, Pro-Vicar of Canton, China.

The war will involve hardships for the missions. In the first place, it will very probably reduce the supply of missioners for "the

field afar" and it will surely diminish the money contributions from Europe. May America come to our help!

—Bishop Faisandier, Trichinopoly, India.

Already twenty-nine priests from the two neighboring missions have been recalled to France for the war. Thank God, our mission has so far been exempt, but from moment to moment we are fearing the summons. From other quarters many poor missioners are already on their way to Europe. What gaps have been made in the ranks of the Lord! Pray for us.

—Fr. Leblanc, Karikal, India.

What a terrible disaster has fallen upon us! All the young priests have been drafted for the war and the missions are disorganized. From Korea even a Bishop was summoned and left with eleven of his missioners, but he was released at Hongkong and is returning to his mission. Here, with several priests and teaching Brothers gone, we are in great straits.

—Bishop Chatron, Osaka, Japan.

The war has upset much of our mission work by calling several of our Fathers to perform military duty. In one day, ten missioners left for Tientsin and Pekin, there to be enrolled in the service of their fatherland. It is strange to see France, which has banished the Jesuits as a danger to the country, call them to the flag in the hour of need. Patriotism is right and condemns the persecuting policy of the past.

—Fr. M. Kennelly, S.J., Shanghai, China.

All our supplies are practically cut off and we shall have difficulty in keeping afloat. Flour, rice and the more necessary articles of food have been seized by the Government. Each European is given an allowance of half a pound of flour a day. Other goods have gone up two hundred per cent.

My curate is an Austrian and has been put on parole. All the other German and Austrian subjects are in jail. I would ask you to pray for us and our friends in Europe. It is a relief to know that America is not mixed up in the war.

—Fr. Burns, Uganda, British East Africa.

The terrible war raging in Europe is doing great harm to the missions. But America is safe, and God will make use of her to tide the missioners over these difficult times. When peace is restored, the Catholics of the Old World will strive, I hope, to take up again their interest in the missions, assisting them with both men and means. Meanwhile America will be well advanced on the way of the Apostolate and there will be among Catholic nations of the whole world a holy emulation, the pledge of most glorious conquests, in

seeking the final conversion of heathendom. Pray that this blessed time may soon come.

—Bishop Douceré, New Hebrides, Oceania.

Since the beginning of the war, we have had no news from home except the telegraphic despatches published in the newspapers, and those are surely disquieting. We are ignorant of the fate of our mother-house in Scheut-les-Bruxelles and of the two houses which we have in the province of Anvers. In any case, it is clear that we can expect no help from either Belgium or France.

If these conditions are prolonged, what will become of our mission works, our schools, catechumenates, etc.? Who will take care of our twenty-one hundred orphans?

Yet we have less to complain of than the French missions. According to the papers, these have lost more than three hundred priests, who have been called to the colors. Belgium has not summoned any of our missioners.

—Bishop Van Aertselaer, Central Mongolia, China.

We Catholics must have missioners of every flag in the field. The necessity for this is clearly shown just now, when from India about forty-five French priests are being called to the colors, while the Germans and Austrians are cut off from their respective countries so completely that they cannot receive alms or even private letters from their friends at home. The sooner American Catholic priests come to the East, the better.

I am a Tyrolese member of the Mill Hill Society and as I have no means of communication with Austria, I find it most difficult to support my large mission. I was just about to build the first Telugu Training School for Catholics and the British Government had promised me half the necessary sum, provided I secured the other half. Everything looked hopeful, but now I greatly fear that my scheme will come to nothing.

—Fr. Wolfe, Phirangipuram, India.

I believe that almost a third of the missioners in Korea—and the average is about the same elsewhere, perhaps even greater—are on their way to join the troops of France or the colonies. As for me, I am of those who are not judged fit for military service and so I am able to continue without interruption the work that I have begun.

The service of one's country is a duty no one would think of shunning, but in truth the presence of some hundreds of soldiers or hospital-assistants will make no change in the country's destiny, while the absence of some hundreds of priests causes a great gap in the missions. Let us hope that they may be away as short a time as possible.

—Fr. Deneux, Chemulpo, Korea.

THE CONTINUITY OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Donovan says "the substantial form which comes into existence by generation must in some way exist previous to its union with the matter which it ultimately animates". The doctrine I have been taught is that it is not the substantial form, properly speaking, but the composite, in this case, the living organism, that comes into existence by generation. The only preëxistence it can have is preëxistence *in causis*, i. e. in the parent organisms. As for the substantial forms of hydrogen and oxygen, I have been taught that they exist *virtualiter* in water, that is to say, in abeyance, as it were, and completely dominated by the superior energy of the substantial form of the composite, water. In some such way, also, I conceive the principle of life in cells to exist in the living organism, that is, completely dominated by the superior energy of the substantial form of the whole organism. Cells seem to bear the same relation to the living organism that atoms, or rather molecules, do to the inorganic compound. Cells may be regarded as the molecules of living protoplasm—units or monads of organic life.

Father Donovan further says: "The principle of life of the spermatozoön or of any other cell in the organism is identical with the principle of the organism as a whole". Now the principle of life of the human organism as a whole is the rational soul. Therefore the rational soul is the principle of life of the spermatozoön. But it happens that the spermatozoön becomes separated from the human organism without detriment to the life of the organism as a whole while still retaining its principle of life.[1] Therefore the rational soul may be separated from the human organism without detriment to the life of the organism as a whole—which, I am afraid, is more absurd than that each cell should have within itself a principle of life, imperfect, of a low order, incomplete, and subordinate to the life of the organism as a whole.

The spermatozoön and the ovum are products of the parent organisms. Therefore they must have within themselves a principle of life other than the rational soul, since the intrinsic constituent principles of the effect must ever be numerically distinct from the intrinsic constituent principles of the cause.

✠ ALEXANDER MACDONALD, *Bishop of Victoria.*

[1] Cf. "When does the soul enter the body?" ECCLES. REVIEW, Nov., 1913, p. 577.

THE CHRISTOLOGICAL PART OF A PRIEST'S MORNING PRAYER.

The following prayer is sent to us by a venerable priest with the request that we print it for the benefit of our clerical readers; which we gladly do.

O dilectissime Jesu, Fili Patris Aeterni et mundi Salvator,
In Paradiso a Patre promisse, in sinu Virginis de Spiritu Sancto concepte;
O mi Jesu: in stabulo nate,
in monte crucifixe,
in coelum ingresse;
O mi Jesu: Spiritum Sanctum mundo elargite,
apud Patrem pro nobis Advocate,
Judex in mundum regressure,
In SS. Sacramento ubique terrarum abscondite;
O mi Jesu: Victima Divina etiam per me Patri hodie iterum immolanda;
O mi Jesu: misere me! (*ter*)
O mi Jesu: esto mihi Jesus, et salve me;
Sana animam meam quia peccavi Tibi;
Fac cor meum secundum Cor Tuum.
O mi Jesu: fac me Tibi placentem. (*ter*)

MILWAUKIENSIS.

GREEK RUTHENIANS IN THE UNITED STATES.

(*A Correction.*)

On page 715 of the December number of the REVIEW it is stated that, in marriages between Latins and Ruthenians, a wife during wedlock must observe her husband's rite. The text should read "may observe" instead of "must observe", as no obligation to follow her husband's rite is imposed on the wife.

On page 713 of the same number we read that the strict regulations of the Propaganda demanding a celibate clergy, or at least widowers without children, are still in force. The writer, who was setting forth the law not the practice, wished to convey the idea that Rome, as far as can be learned, has never explicitly abrogated these regulations, though it would seem that they are more honored in the breach than in the observing.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

JESUS OR CHRIST? II. A CHRISTOLOGICAL SYMPOSIUM.

In three Christological studies, we have presented the little that is left of an historical Jesus by the "Either-Or"-school of Harnack,[1] the pillar-school of Schmiedel,[2] and a typical liberal Protestant of the Congregational ministry.[3] What resulted from the bold and unscientific attack on the Christ that was made in the *Hibbert Journal* by this Congregationalist, Dr. Roberts? What answer came to his daring query, "Jesus or Christ?"

The *Hibbert* editor asked a number of men of varied creeds and no creed to make reply to the momentous question, "What think ye of Christ?"[4] Seventeen—almost all ministers of the Gospel of Christ—essayed to answer. Their essays are gathered together into a symposium, printed along with Dr. Roberts's inciting article, and entitled "Jesus or Christ?"[5]

1. *Tyrrell.* First is a posthumous article by Tyrrell, wherein he quite naturally proposes the pragmatist distinction between the Jesus of History and the Christ of the Christian Conscience. Jesus was divine only in that God was immanent in him as God is immanent in us.

> But plainly God's immanence in the human spirit as a co-principle of its life involves neither personal nor substantial identity. By free moral union with that co-principle man becomes God-like, but he does not become God. At most, then, Jesus would be the most God-like of men. But man owes no adoration, no unqualified self-surrender even to the most God-like of men,—only to the absolutely Divine. Between God and God-like the distance is infinite.[6]

After he had cast off his mask, Tyrrell's mind was clear to read. The Jesus of History was not God but merely "the

[1] ECCL. REVIEW, Dec., 1914, pp. 740 ff.
[2] ECCL. REVIEW, Jan., 1915, pp. 100 ff.
[3] ECCL. REVIEW., Febr., 1915, p. 220.
[4] Mt. 22:42.
[5] Boston: Sherman, French & Co., 1909.
[6] Op. cit., p. 15.

most God-like of men"; and "between God and God-like the distance is infinite". The article from which we quote is like the rest of Tyrrell's New Testament studies—utterly void of scientific Scriptural argument. He shows herein not a single sign of ever having worked scientifically at the correlation of the New Testament part with part, the study of words, and the other tedious tasks of the Biblical exegete. Though professedly most independent, he was a borrower of the fancied facts that he expressed in his inimitable style. He threw off what he deemed to be the thraldom of Rome; yet put on the thraldom of the latest rationalist to catch his fancy. Cardinal Mercier, in his Lenten pastoral of 1908, singled out Tyrrell as "the most penetrating observer of contemporary Modernism . . . the man most profoundly imbued with its spirit"; and nettled him by the accusation of dependence upon Döllinger and Kant. This dependence Tyrrell denied, though for very insufficient reasons:

> To imagine that the Protestantism of my boyhood was poisoned with Kantian infiltration is amusing for any one who knows the dry-as-dust, hard scholastic rationalism of the old-fashioned Anglical theology. One might as well seek Kant in the Pentateuch.[7]

That is a good instance of Tyrrell's facile evasion of a point. The point of Cardinal Mercier is well taken. Modernism is the logical sequence to the application of Kantian epistemology in matters religious. This sequence we shall shortly make good. In place of taking up this point of the Cardinal's argument, Tyrrell evades it and tells us of the Protestantism of his boyhood. It is not the Protestantism of his boyhood that is under consideration; it is the Modernism of his manhood. And that Modernism has reached Tyrrell by sources "poisoned with Kantian infiltration".

Quite another, and a most unlikely source is assigned by Tyrrell. He accredits most of his Modernism to St. Thomas of Aquin and St. Ignatius of Loyola! We cannot audit the credit to St. Thomas.[8] No items are given to check off. We subjoin the only item that is said to show St. Ignatius up in the colors of Modernism:

[7] *Mediaevalism: A Reply to Cardinal Mercier;* New York, 1908; p. 110.
[8] Op. cit., p. 112.

I am able to put my finger on the exact point or moment in my existence from which my "immanentism" took its rise. In his "Rules for the Discernment of Spirits," borrowed, of course, from the great Catholic mystics, Ignatius of Loyola says: "For as consolation is contrary to desolation, so the thoughts that spring from Consolation are contrary to those that spring from Desolation". And all throughout the same rules he assumes that our thoughts and beliefs are determined by, and dependent on, our moral dispositions and affective states.[9]

The citation is from the fifth rule for the Discernment of Spirits. Just why Desolation and Consolation are printed with capitals is problematic; they are not, in the text of St. Ignatius. Maybe Tyrrell deemed the two states as a greater or a lesser degree of God's immanence in the soul. Be this as it may, he has entirely misrepresented the purpose of the rules. St. Ignatius is said, in these rules, to assume that "our thoughts and *beliefs* are determined by, and dependent on, our moral dispositions and affective states". That is simply not so. There is not a word in these rules about *beliefs*. Their very title precludes the idea of *belief*:

Rules to aid one in some wise to be aware of, and to recognize the various operations that are caused in the soul—the good, so as to make them our own; the evil, so as to be rid of them.

The purpose of the rules is to help people to realize the working of the Good Spirit and the Evil One in the soul. As to faith, St. Ignatius gives other rules.

Had Tyrrell really wished to tell his readers fairly and squarely what St. Ignatius insisted on in matters of *belief*, he might have turned over a few pages of the *Spiritual Exercises* to the "Rules for Thinking with the Church". There he would have found the mind of Ignatius in matters of *belief* set down expressly and in language too clear to be juggled by a Modernistic insincerity. We quote:

The first rule: Having laid aside every judgment, we must keep the soul ready and prompt to obey in all things the true Spouse of Christ Our Lord, which is our Holy Mother the Hierarchical Church.

[9] Ibid., p. 111.

Did Tyrrell learn from this rule his Modernistic disobedience to the Hierarchical Church? Is there anything here about the Corporate Mind of the Church, his court of last appeal from the Holy Hierarchical Church? Likewise to the point is:

The eleventh rule: To praise positive and scholastic teaching. For, as it is peculiar to the positive doctors (for instance St. Jerome, St. Augustine, St. Gregory, etc.) to move the affections to love and serve God Our Lord in all things; so it is peculiar to the scholastics (for instance St. Thomas, St. Bonaventure, the Master of the Sentences, etc.) to define and to explain for our times whatsoever is necessary to eternal salvation . . . as they are helped by the councils, the canons, and the laws of our Holy Mother the Church.

Can this rule of St. Ignatius have provided Tyrrell with his contempt of scholasticism? There is here a clear distinction between the positive theology that is commended "to move the affections" and the scholastic theology that is commended "to define whatsoever is necessary to eternal salvation". In view of the duplicity of Tyrrell, which his biographer Miss Petre has made to stand out in clear relief, it is hard for us to think that Tyrrell wished fairly to represent the mind of St. Ignatius in matters of *belief*. Loyola is simply inexorable in his attachment to the authority of the Hierarchical Church. Read the rule following:

The thirteenth rule: To be altogether certain, we must always hold that whatsoever I see to be black, I should believe to be white, if the Hierarchical Church so decide; for we believe, between Christ Our Lord the Bridegroom and the Church his spouse, there is the same Spirit that rules and directs us for the salvation of our souls.

Such is the mind of St. Ignatius, expressed in the *Spiritual Exercises,* when his set purpose is to lead the exercitant in matters of *belief*. To read Modernism into such a mind, one must needs have a hopelessly biased mentality such as Tyrrell had.

It is of little moment to seek the precise sources of Tyrrell's Modernism. He admits that its germ was in his earliest writings:

Nova et Vetera and *Hard Sayings* (this latter, the fragments of a projected volume on the *Spiritual Exercises*) are rightly admitted

by the discerning to contain the substance of all my later aberrations. They were written before I had met with or read or even heard of any of my subsequent Modernistic guides and masters.[10]

Note the admission of *subsequent Modernistic guides and masters.*

If the mere germ was in the early writings listed above, the fully developed and fruit-bearing tree of Modernism was marked by the discerning in such later contributions as the articles on "The Dogmatic Reading of History" and "Consensus Fidelium". These aberrations were so satisfactorily Modernistic as to be incorporated into *Through Scylla and Charybdis* under the new titles "Prophetic History" and "The Corporate Mind".[11] Their Modernism was then clear-cut in setting as well as substance.

Tyrrell's last work gives clearer evidence. The influence of Loisy and Johannes Weiss had formerly been acknowledged, but meagrely. At the end of his career, Tyrrell unhesitatingly used *subsequent Modernistic guides and masters* and freely acknowledged the faith he pinned to their authority. He became a whole-hearted supporter of Schweitzer. The young *privatdozent* of the University of Strassburg held the eschatological position of Johannes Weiss, Professor of the University of Marburg. The theory of this daring son of the veteran Bernhard Weiss, Professor of the University of Berlin, was that Jesus did not found a kingdom, but merely announced it; he exercised no Messianic activity, but awaited the catastrophe and the accompanying divine intervention which should inaugurate Messianic activity; he died a failure in his Messianic hope; that hope remained in the conscience of his followers and evolved itself into the Christianity of to-day.

The influence of this eschatological theory of Johannes Weiss on Tyrrell prepared his brilliant soul for a most degraded slavery to the mind of Schweitzer. Every new phase of the eschatological Christ was welcomed with the gusto which William George Ward felt at the receipt of a new Pontifical Bull. The clever, independent Englishman swallowed the German dose of deadly poison at one fell gulp.

[10] *Mediaevalism*, p. 112.

[11] New York, 1907; pp. 243 ff. and 254 ff.

It was under the spell of Schweitzer, his last *Modernistic guide and master,* that Tyrrell contributed his article to the symposium of the *Hibbert Journal* and wrote his final rating of the eschatological Jesus in "Christianity at the Cross Roads". Death overtook him while he was finishing this work. His literary executor, Miss M. D. Petre, put together the unfinished pages, affixed titles to the chapters, and posthumously published this last will and testament of Tyrrell in matters of faith.[12] In his usual superficial but brilliant manner, the author skims the thought of his guide and serves it whipped into froth and garnished into form. No scientific references to the guide are given; Tyrrell's admirers were the kind that had no patience with scientific references. To the student that has followed the trend of the eschatological school from Johannes Weiss to Schweitzer, the eighth chapter of "Christianity at the Cross Roads"[13] is an instance of a brilliant literary form that cloaks a slavish dependence upon the vagaries of a captivating *Modernistic guide and master.*

As we tread through the mazes of wrong reasoning in the beautiful setting of this book, note the lack of scientific investigation, and deprecate the whole-heartedness with which Tyrrell pins his eternal salvation to the authority of a self-constituted arbiter of the faith, come to mind the words that the dear, saintly Pius X said to the present writer à propos of the unfortunate Modernists who had saddened him past all telling. It was the feast of St. Jerome, 1907. The feast had occasioned the remark: "To the Modernists, *Il Santo Fogazzaro* means more than *il Santo Girolamo* in matters Biblical". He smiled and shifted the blame. Striking his chubby fist vigorously upon his desk, he said: "*Quelli sapientini* (those wiseacres)—because they have read a few pages of an arrogant German rationalist, they take themselves more seriously than they take the Fathers of the Church—*quelli sapientini!*" Such was Tyrrell in matters Biblical!

2. *Schmiedel.* More rash even than Tyrrell is Professor Dr. Paul Wilhelm Schmiedel of the University of Zürich. He is a painstaking investigator; but his conclusions are drawn with-

[12] Longmans: New York, 1909.

[13] Op. cit., p. 46, on "The Christ of Eschatology".

out the proof of either premise.[14] In fact, the radical Swiss Protestant is more rash now than when he set his lone pillars.[15] The pillars he still assumes as firm. Upon them he thinks to rest secure an architrave of Gospel narrative that will hold up his *Jesusbild*. This Jesus-shape is not the Christ; "I maintain a clear distinction between the terms 'Jesus' and 'Christ'".[16] In throwing over the Christ of Dogma and degrading the Jesus of History, he thinks Dr. Roberts has not gone quite far enough. England is still rather old-fashioned in her Christianity. "The acceptance of the Deity of Christ in England is sufficiently prevalent to justify a writer like Roberts in directing his polemic exclusively against the divinity of Jesus." In Germany and Switzerland the question is no longer: "Was the historical Jesus Very God of Very God? but assumes a second form. . . . Was he the bringer of all that is valuable in the progress of humanity?"[17] The Neo-Tübingen cry is bad enough; but it leaves us a little something. It does away with Paul and the supernatural elements that it calls Paulinity; but it leaves us Christ and at least the natural nobility that it calls Christianity. It cries down the Apostle: "Los von Paulus"; but, at least, it makes pretence to cry up the Christ: "Zurück zu Christus". Schmiedel's cry is worse than Jülicher's. It is: "Down with the Apostle! Down with the Christ! Down with everything naturally noble in Jesus! Up with the pillars!" And what worse than useless pillars they are—distorted, disparate, wrongly set together, worse set up, crumbling, shot through with air bubbles, hopelessly incapable of holding up anything save an architecturally impossible gargoyle that has been unscientifically generated in the degenerate reason of the Swiss professor, aborted stillborn into that chamber of horrors called the *Leben-Jesu Forschung,* and blasphemously branded the Jesus of History.

3. *Weinel.* A third answer to the query "Jesus or Christ?" is that of Dr. H. Weinel, Professor of the University of Jena.

[14] Cf. the present writer's critique of Schmiedel's method—ECCL. REVIEW, Jan., 1915, pp. 101 ff.

[15] *Encyclopaedia Biblica;* New York, 1901; vol. II, s. v. "Gospels".

[16] "Jesus or Christ", p. 76.

[17] Ibid., pp. 59-60.

He is a Ritschlian in his Christology. Albrecht Ritschl, once of the later Tübingen school, broke away from Baur's distinction between Paulinism and Petrinism in early Christianity; and, as Professor of Göttingen, launched a school-ship of his own upon the turbulent sea of Christian origins. Kantian in epistemology, he denied that man's reason could reach a scientific knowledge of God; distinguished emphatically between religious knowledge and scientific knowledge; and postulated as the foundation of Christianity not a scientific knowledge of the life of Jesus but a religious knowledge. It is not Jesus *in himself* that counts in religion, it is Jesus *in his value to me.*[18] Kant's distinction between the *thing in itself* (νούμενον) and *the thing reached by the mind* (φαινόμενον) is the epistemological error at back of Ritschl's distinction between Jesus *in himself* and Jesus *in his religious value to me.*

This distinction finally reached the pragmatist's denial of absolute truth and his harking back some thousands of years to the ever fluctuating values of the phenomenism of Heraclitus. And upon these ever-changing pragmatic values of Pragmatism, Modernism built its fundamental distinction between the Jesus of History and the Jesus of Dogma, between historic truth and religious truth, between the Christ reached by scientific knowledge and the Christ reached by man's religious impulse. Tyrrell's denial is useless. The infiltration of Kantianism into Modernism through Ritschlianism and Pragmatism is certain.

Naturally Ritschlianism has been followed up along somewhat varying lines. For instance, Harnack gives a great deal of attention to the saving of a small nucleus of historic fact in the Christ of History—a mere phantom-Christ;[19] Weinel waives as irrelevant all scientific investigation into the historic facts of the life of Jesus in the Gospels.

> It is of no consequence at all whether we regard the whole or the greater part of the Gospels as genuine, whether we allow three years to his life or only one; we know Jesus, by means of these little stories and sayings, right well.[20]

[18] Cf. *Die christliche Lehre von der Rechtfertigung und Versöhnung;* Bonn; 4 vols., 1895-1903; also *Christliche Vollkommenheit;* Göttingen; 3d ed., 1902.

[19] Cf. ECCL. REVIEW, Dec., 1914, p. 743.

[20] *Jesus or Christ,* p. 32.

What is important, from the viewpoint of religion, to both Harnack and Weinel, because of their common Ritschlian ideas, is the so-called *liberal* Christ—not Jesus *in himself* but Jesus *in his value* to the Christian conscience. This value is not in the Godhead of Jesus. The Ritschlians do not admit the divinity of Jesus. Nor is this value in the Christhood as we understand it. The value of Jesus to the world consists, indeed, in his being the Christ, the Messias; but this Christhood means merely that he is "the man who, by his character and his deeds, convinces us in a unique manner of the truth of his own faith, and therewith of the truth of God's existence as the God of love".[21]

This Christhood of Jesus, this redemption of the Christian world from all that is deemed by Weinel to be base—even from fear of hell and hope of reward and from the very idea of *ought*—constitutes the essence of Christianity, "das Wesen des Christentums". The religion of Jesus is called the *religion of moral redemption,* "die sittliche Erlösungsreligion", to distinguish it from the religion of Buddha, the *religion of esthetic redemption,* "die aesthetische Erlösungsreligion". Buddhism offers to mankind deliverance from feeling; Christianity offers deliverance from the base. Strange as it may seem, Weinel sets side by side, as of equal worth, Buddhism and Christianity; the religion whose essence is the truth of God's existence as the God of love, is rated on a par value with the religion whose essence is self-annihilation.

> Jesus and Buddha are the two Saviours who compete to-day for the souls of men . . . Active as Buddhism is and confidently as it preaches Buddha's mode of redemption, and certain as it is of finding followers and of *saving souls*, it is *no less certain* that Jesus also can be preached to-day with *equal justification*, without hesitation, and with the *same success*.[22]

That is the sum and all of Weinel's Christ. He is Jesus teaching "the truth of God's existence as the God of love". All the limitations may be admitted that Roberts thinks he finds in Jesus. He shared the wrong ideas of his time. He

[21] *Jesus or Christ,* p. 27; cf. also *Jesus in the Nineteenth Century and After,* by H. Weinel, transl. by Widgery (Edinburg, 1914).

[22] Ibid., p. 41. Italics ours.

was wrong in that he "believed in devils and demons, in heaven and hell". Jesus "has been surpassed in many spheres of life by other men of genius. Most assuredly this is true; and if in the warmth of enthusiasm, Jesus is now and then extravagantly described, as by Fairbairn, as the greatest of all men in all respects, we can only say it is an exaggeration which ought not to be taken too seriously." [23] Small wonder, if this "liberal" Christ seems to the Drews-school not worth saving.

4. *Rickaby*. And so goes the symposium of the eighteen believers in Jesus Christ. Some will not under any circumstances allow him the title Christ; more than two-thirds of the contributors refuse to accept Jesus as the Christ who is Very God. Only one, Father Joseph Rickaby, S.J., of the English Province, is clear and full in his act of faith in Jesus the Christ, Very God of Very God. He briefly gives the Catholic argument. Jesus claimed to be the Christ. His claim was admitted in his lifetime. His ignominious death, which seemed to have extinguished his claim, has validated and confirmed it all the world over.[24]

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[23] Ibid., p. 34.
[24] Ibid., p. 139.

Criticisms and Notes.

THE PARABLES OF THE GOSPEL. An Exegetical and Practical Explanation by Leopold Fonck, S.J., President and Lecturer of the Biblical Institute, Consultor of the Biblical Commission, Rome. Translated from the third German edition, by E. Leahy, edited by George O'Neill, S.J.,M.A. Fr. Pustet and Co., Ratisbon, Rome, New York, and Cincinnati. 1915. Pp. 829.

We have nothing in Catholic English literature explanatory of the Gospel Parables except Cardinal Wiseman's comments, which are more or less of a homiletic character. Father Fonck's work, which appeared first in 1902, has enjoyed exceptional popularity among the clergy and students in Germany. It appeals equally to the academic inquirer into the sense of the Bible, and to the preacher as the practical exponent of the Gospel. An element of controversy runs through the volume that gives it special interest for the apologist in polemics against rationalist interpreters. These features will serve to attract also various classes of English readers. The editor has used a wise discretion in eliminating some of the polemical matter, especially in its references to exclusively German sources. Having in mind the average American cleric to whom this volume recommends itself as a help in the understanding and explaining of the Gospel teaching, we could wish the editor had been more liberal in his censorship and omitted a great deal more of what, however erudite, is apt to embarrass rather than help the non-academic student of the volume. Much of the matter that has to do with controversial subjects, and is of purely philological interest, could have been put in small type as footnotes or in an appendix. This would be an adaptation to actual needs of the large majority of English readers. The author, looking to an introduction of his work among American priests, could hardly have objected to such an adaptation. We are less addicted to polemics than European scholars, and verbal disputes are as unpopular with us as are military wrangles.

But after saying this much, in order not to mislead the average cleric into the belief that Fr. Fonck's volume is easy to manage as material for a Sunday sermon, we can only emphasize the value of the book for its masterly treatment of the subject as it stands. Comprehensive in its scope, accurate in its interpretations, sound in doctrine, and replete with illuminating erudition from every point of view, it is difficult to imagine a more satisfactory exposition of the subject.

The work is divided into three parts: the interpretation of the Parables of the Kingdom of God, the interpretation of the Parables of the members of that Kingdom, and finally the interpretation of the Parables that illustrate the mutual relations of the King and the members of His Kingdom. The whole is introduced by a critical exposition of the nature and purposes of the Biblical Parable, of the principles according to which it must be interpreted, and of the ultimate bearing of the doctrine of the Kingdom of Heaven as set forth in the teaching of the Parables. There is an excellent bibliographical and topical index which lends value to the references to foreign, chiefly German, sources throughout the book. The printing and style of bookmaking are admirable in every sense.

THE NEW TESTAMENT. VOL. III: ST. PAUL'S EPISTLES TO THE CHURCHES. Part V. The Epistles of the Captivity: Ephesians and Colossians. By the Rev. Joseph Rickaby, S.J. Philemon and Philippians. By the Rev. Alban Goodier, S.J. Longmans, Green and Co., London, New York, Bombay, Calcutta, and Madras. 1914. Pp. 42.

These four letters were written by St. Paul while in prison, the first unquestionably in Rome, the other three either in Rome or at Cæsarea. The editors, in the succinct Introduction, discuss the history and circumstances of these Epistles. There is a brief summary of the contents, grouped, with indication of chapter and verse. The text itself is a rendering in good English, without wholly ignoring the traditional phraseology of the Vulgate; but also with a view to greater correctness. The whole is a model presentation which at a glance shows the contents of the different chapters. The notes are not merely critical but also practical and informing. The issuing of separate parts of the New Testament makes their handling and reading pleasant and easy.

INSTITUTIONES THEOLOGIAE FUNDAMENTALIS quas in usum auditorum suorum accommodavit Aemil. Dorsch. Vol. II: De Ecclesia Christi. F. Rauch, Oeniponte. 1914. Pp. 677.

With a sense of relief one turns from some of the recent publications dealing with the same subject and distinguished by their unwieldy bulk and formidable erudition to this work of more moderate dimensions. It does not pretend to exhaust the matter, but remains within the reasonable limits assigned by the purpose and the uses of a text-book. The writers of the present century came too late to say anything particularly novel or striking on the subject of religious

evidences; the temptation, thus, arises to make up for the lack of originality by a profusion of learning. The author has not succumbed to this subtle temptation of the savant, but has observed fair proportions in the exposition of his matter. A text-book need not, and should not, be a storehouse of all possible information bearing on the subject; its main object should be to stimulate the activity of the student and to indicate the means for the acquisition of fuller knowledge. It is in this manner that the author has conceived and carried out his work; on the whole successfully, yet it would not be the worse for some judicious trimming.

To indicate the salient features of a manual of this kind is almost impossible; to leave the beaten path in this department of theology is fraught with considerable danger. There is very little room for the personal element. All we can expect is that the time-honored arguments should be clearly stated, that the matter is methodically arranged and lucidly presented. In this respect the author has acquitted himself of his task very creditably. With sure and deft touch he balances the arguments and sees to it that the foundations are strong enough to support the superstructure of the conclusion. Difficult questions, such as the primitive organization of the Church, he handles with great skill and tact. Both the Scriptural and the Patristic side of the different problems receive proper attention.

The question *de locis theologicis* is not, as in most treatises, discussed by way of an appendix, but is organically wrought into the texture; a departure which we most heartily commend, as the old way has something very awkward and unsystematic about it. An attractive and inspiring chapter is that on the Church as the mystical body of Christ; under this aspect the beauty and lovableness of the Church appear most clearly and arouse in the hearts of the faithful a personal affection and attachment. If the author's exposition of this point is tinged with deep emotion and glows with warmth, we need not be surprised; because it is for just such treatment that the subject calls. Amid the dryness of scholastic technicalities this mystical passage impresses us as a delightful oasis of verdure and sweetness.

PULPIT THEMES. Adjumenta Oratoris Sacri. By the Rev. F. X. Schouppe, S.J. Translated by the Rev. P. A. Beecher, M.A., D.D. M. H. Gill & Son, Dublin. 1914. Pp. 598.

There are some books which enjoy but a very short lease of usefulness; others, more fortunate, are vouchsafed an extended period of popularity and win for themselves an ever-widening circle of ap-

preciative friends. To the latter, exceptionally favored, category belong Father Schouppe's well known *Aids to Preaching,* which in their original Latin version have gone through fourteen editions. The present English translation will enlarge their sphere of usefulness and ensure for them another long lease of life; for, the recasting has entirely rejuvenated them and brought them up to the requirements of our own days. Though many years have passed since the book was first published, they have not staled its contents nor evaporated its individual flavor, which has been most carefully preserved in its new form.

The distinguishing characteristic of the work is its suggestiveness; it opens up promising perspectives of thought and points out lines of treatment that can be easily and successfully developed. It avoids the barrenness and meagerness which are frequently found in outlines of sermons and which make them puzzles, rather than actual helps; though we have not rounded discourses before us, the sketches do not lack a certain fulness of exposition and wealth of detail. Without much effort they may be transformed into living discourses rich in color, strong in emotional appeal, and bearing the personal stamp of the preacher. The material very abundantly furnished is of a remarkable plasticity and falls into shape most readily. References to Scriptural texts abound and stories and apt illustrations add beauty and grace to the solidity of the doctrine. One glance at the crowded pages tells us that the author drew from rich and vast stores of knowledge; for he was a Biblical and theological scholar of no mean repute. More serviceable helps to practical and forceful preaching will hardly be found.

English-speaking priests will appreciate the service Dr. Beecher has rendered them in making this valuable work accessible in the vernacular; for, though they may be satisfied to put up with Latin text-books in philosophy and theology, they would hardly care to wrestle with the intricacies of a dead language while gathering the materials for the Sunday sermon. The translation is of the highest order, very readable and attractive; the retouching necessary at different places has improved the original and enhanced its usefulness. The range of subjects treated is very comprehensive and fairly exhaustive; it answers all the occasions that are likely to confront the preacher.

THE UNFOLDING OF THE LITTLE FLOWER (Sister Theresa of Lisieux). By the Very Rev. W. M. Cunningham, V.F. With a Preface by His Eminence Cardinal Gasquet. The Kingscote Press, London; P. J. Kenedy and Sons, New York. 1914. Pp. 145.

Father Cunningham has taken the "Little Flower of Lisieux" literally, and studied the symbolism of her spiritual growth as one studies the physical development of plant life. The young Carmelite nun, whose engaging holiness was imaged in the beauty of her open countenance and manner, has already become popular everywhere as a patron of religious simplicity and joy amid the morbid tendency after variety that characterizes modern life, and finds its way at times even into the cloister. The volume is as beautiful as one could wish for the beautiful theme of the child nun of whom it treats. The material, originally intended to be published by instalments as the numbers of a magazine, depicts the various phases of temperament and adaptation during the child life and noviceship of Sister Theresa. The author shows her in living colors as a type of peculiar sanctity manifested under modern conditions, yet reflecting the traditional sincerity of the age of faith. Two translations of Sister Theresa's autobiography have already been printed in English, the latter being supplemented by an introduction and some additional chapters from the pen of her religious sisters. It was the interest aroused by the publication of this material that led Father William Cunningham of Kent to write the present essays. They were to be studies, critical and at the same time practical, of the young Carmelite's attractive personality. The illustrations are in keeping with the handsome make-up of the volume, which, like the English version of the life issued some time ago by the Messrs. Kenedy, may well serve writers and publishers as a model of books on sainthood.

LIFE AND HUMAN NATURE. By Sir Bampfylde Fuller, K.C.S.I., C.I.E. Longmans, Green & Co., New York and London. Pp. 350.

As the title of the volume sufficiently indicates, the author proposes to present a comprehensive and synthetic view and valuation of life and man. A study of this kind unavoidably trenches on sacred ground and touches on the most vital and tremendous issues; or if it should fail to do so, this very reticence, which of necessity is premeditated and inspired by a definite purpose, becomes eloquent and negative in its real implications. Life and human nature must be considered in relation to the highest truths of ethics and natural theology; or else the view taken will not only be incomplete, but

positively distorted and incorrect. We cannot speak intelligently about values until we have agreed on a standard by which they are to be measured; nor can we discourse profitably on man and human life until we have assigned to him his relative position in the hierarchy of things. Back of the question of human nature lies the wider and larger question of the world-view. The first aim of the philosopher who ventures on the study of things pertaining to man should be to gain horizon and perspective; he should rise to the highest points of speculation to acquire a free and unobstructed outlook.

The author approaches his subject not from above, but from below. The inevitable consequence of this proceeding is that he does not know what place to allot to man and what really to make of him. Divested of its somewhat gorgeous setting and scientific terminology, the upshot of it all would be that all the manifestations of human life, including those of morality, are to be traced back to the lowest forms of living creatures. What explanation of these phenomena themselves it affords, thus to be pushed back to the utmost limits of experience, is difficult to see. But it is the only answer the author has to these obstinate questionings that haunt the human mind. Does it help us very much to be told that morality is the outcome of certain impulses which pervade the whole domain of living beings and which are fundamental manifestations of life itself!

The background against which the author sees and descries all things is some form of evolutionism. In this he is a staunch believer and an ardent adherent. In defence of his position he has nothing to advance but the stock arguments with which we are familiar. There would be little gain in rehearsing them in detail. The keynote of the volume is struck in one of the opening paragraphs where we read: "By the variety as well as by the complexity of his nature man is separated from the brutes by a gulf that appears to be unbridgeable. Yet, if we accept the doctrine of evolution, we must believe that man has crossed this gulf to win the privileges of his position, and owes his form, his talents, and his aspirations to a gradual development out of brutish conditions. The roots of the excellencies upon which we pride ourselves must stretch down the length of the animal kingdom, must, indeed, be traceable—were we able to trace them—not merely in what are generally called the lower animals, but in the minute animalcules which flit across the field of the microscope. For, unless the germs of our qualities exist in the lowest forms of life, we must have been endowed with them, at one stage or another, by acts of special creation, and for such interpositions of Providence the doctrine of evolution has no place. May we not, then, reject a theory which strains our powers of belief

so harshly?" Truly, this is a strange piece of reasoning. Does it not tax our powers of belief very severely to admit in the lower forms of life the existence of attributes and faculties of which there is not a shred of evidence? No doubt, to accept the theory of evolution as an adequate interpretation of the sum-total of things requires a strong act of faith.

Although misleading in its fundamental exposition of the problems of life, the pages of the volume are bright with many shrewd and interesting observations. There is something refreshing, almost Chestertonian, about the author's keen and zestful interest in man. "Human nature," he writes, "is a subject that is studied by every one . . . Nor need we marvel that it should be so engrossing a study . . . It is so extraordinarily variable, it abounds in such astonishing inconsistencies, that it offers to us, at any moment, the exciting surprises of a dramatic entertainment." Not without discernment and artistic taste, the author, in his journey through life and in the leisure usefully spent in a well-stocked library, has picked up stray threads and odd bits of curious information and skillfully woven them into a motley pattern which will hold the attention of the reader for an hour or two.

A HISTORY OF THE COMMANDMENTS OF THE CHURCH. By the Rev. A. Villien, Professor at the Catholic University of Paris. B. Herder, St. Louis. 1915. Pp. 367. Price, $1.50.

This is a most interesting contribution to the history of religious catechetics. The author reviews the origin and development of the precepts of the Church. These precepts are in principle synchronistic with the establishment of an organized church in Apostolic times. But in their present scope they are adaptations to the Church's varying needs, and take their concrete form from the peculiar character of ecclesiastical government and communal conditions. Hence their number and expression differ somewhat in different countries, as in the successive stages of the development of the Church's organization. The Abbé Villien traces each precept to its source, and he does so in a popular and at the same time scholarly way, so that the reading of his volume is a pleasure as well as a profit. The French and Latin notes are made easily intelligible through the clear exposition of the English text. There is a good index at the end, and the book is well printed.

THE GLORIES OF IRELAND. Edited by Joseph Dunn, Ph. D., and P. J. Lennox, Litt. D., Professors at the Catholic University of America. Washington D. C.: Phoenix Limited. 1914. Pp. 357.

It is a commonplace of St. Patrick's Day oratory that, were every spot on the map of the world influenced by Ireland to be painted green, an atlas would assume the color of a city park in spring. The statement—being a good sentence and well pronounced—never fails to elicit applause; and yet it is safe to say that were the applauders—many of whom are Irish or of the Irish—to be asked such pertinent questions as, What have the Irish done in the development of South Africa, Australia, and Canada?—What has been Ireland's contribution to modern science, art, and politics?—Can you name half a dozen Irishmen whose works live in literature?—it is to be feared that the answers forthcoming would be anything but definite and convincing. True, alas, of many a great Irishman must it stand that a prophet is not honored in his own country.

Undoubtedly, some such facts have been in part the incentive that led Dr. Dunn and Dr. Lennox to plan this work and to bring it, not without difficulties, to a happy completion. They have succeeded in giving us a book which contains in an accessible, comprehensive, and permanent form, the story of Irish initiative and achievement in all departments of life and in all parts of the world during the last two thousand years.

"In undertaking this task," the editors tell us in their commendably brief preface, "we had a twofold motive. In the first place, we wished to give to people of Irish birth or descent substantial reason for that pride of race which we know is in them, by placing in their hands an authoritative and unassailable array of facts as telling as any nation in the world can show. Our second motive was that henceforward he who seeks to ignore or belittle the part taken by men and women of Irish birth or blood in promoting the spread of religion, civilization, education, culture, and freedom should sin, not in ignorance, but against the light, and that from a thousand quarters at once champions armed with the panoply of knowledge should be able to spring to his confutation."

These words, coming thus hot from the heart, are proof sufficient of the interest felt in their task by the editors. But is their zeal according to knowledge? For answer we need but point to the fact that Dr. Dunn is the Ancient Order of Hibernians Professor of Celtic and Dr. Lennox, for many years a resident of his native Dublin, is Professor of the English Language and Literature in the Catholic University. These men obviously know Ireland, her history and her people.

More than that, they know their limitations. For two men, actively engaged in university work, it were manifestly impossible to cope unaided with the vast task implied in the making of *The Glories of Ireland*. Accordingly, the scholarly editors—with a truly scholarly appreciation of the value of efficient coöperation—have called to their assistance writers and specialists from all parts of the world who are each an authority on some phase of Ireland's greatness. The result is that the table of contents in *The Glories of Ireland* shows a list of great names never before appearing on the same page.

And thus it is that we have Canon D'Alton represented with an article on "The Island of Saints and Scholars"; that Dr. Douglas Hyde discusses the language and letters of Erin; that Alice Milligan pays her tribute to Irish heroines; that the fascinating subject of Irish music is treated by W. H. Grattan Flood; that no less an authority than Sir Bertram Windle gives us the facts concerning Irish men of science; that, very appropriately, Joseph I. C. Clarke writes of "The Fighting Race". All in all, thirty-five writers contribute to *The Glories of Ireland*.

Limitations of space preclude the possibility of our dealing with each chapter of the book in detail. It were less than justice, however, not to single out for special praise Dr. Lennox's own chapter on "Irish Writers of English". Here is a masterly and withal graceful presentation of the facts concerning that Anglo-Irish literature that came both from within and without "the Pale"; a record, compact yet complete, of Ireland's contribution to English literature during the sixteenth, seventeenth, and eighteenth centuries. It is the hope of the author to bring out soon a book dealing with the Irish writers of English in the nineteenth century—a book that will be eagerly looked for by all who know of *The Glories of Ireland* and the work of its editors.

Michael J. O'Brien, in his chapter on "The Irish in the United States", and Dr. James J. Walsh in his chapter on "The Irish in Canada", have succeeded in applying a rigorously historical method with the most readable results. Their work is, indeed, characteristic of the book as a whole—thoroughgoing, accurate, scholarly; yet condensed, clear and attractive.

A feature of this work that calls for approving recognition is the specific aid it offers to those of its readers who wish to make a special and exhaustive study of any of the topics discussed. That aid is furnished in a series of carefully prepared bibliographies contributed by the special writers and critically revised by the editors. This invaluable device trebles the value of the book and makes of it an open-sesame to an intelligent and fruitful and scholarly investigation of Irish history, literature, and achievement.

LEXIKON DER PAEDAGOGIK. Im Verein von Fachmaennern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann. Herausgegeben von Ernst M. Roloff, Lateinschulrektor a. D. III Bd.: Kommentar—Pragmatismus. B. Herder, St. Louis und Freiburg im Breisgau. 1914. Pp. 1321. Price, $3.80.

We have already, in speaking of the first part of this important work, pointed out the special character and purpose that distinguish its contents from the ordinary scholastic encyclopedia. Here the teacher finds facts and principles so coördinated as to illustrate the educational value of the subjects discussed. These cover the entire range of philosophical and pedagogical studies and deal withal with the practical aspects of organization, technical perfection, and historical development. The present volume is particularly rich in articles that concern education in its widest sense and its most varied application. Teacher and Teaching, Culture, Art Education, Girls' Schools, Military Education, Pedagogical Literature, Pestalozzi, La Salle, are some of the topics treated. The method is throughout the same—a succinct, full, and unprejudiced outline of the topics, with clear definitions and accurate statistics from most recent sources.

DOCUMENTA AD PONTIFICIAM COMMISSIONEM DE RE BIBLICA SPECTANTIA. Ex mandato ejusdem Commissionis collegit et edidit Leopoldus Fonck, S.J. Sumptibus Pontificii Instituti Biblici, Romae. 1915.

This pamphlet of forty-eight pages presents a collection of the Letters, Rescripts, and Motu Proprios, issued since October, 1902, regarding the institution, authority, and activity of the Biblical Commission and the higher School of Biblical Studies in Rome. Besides these documents it gives the text of the twelve Responses thus far issued by the Commission touching the authenticity of the Pentateuch, the authorship and authority of the Book of Isaias, the Psalms, the Gospels, the Acts, the Pastoral Epistles, and that to the Hebrews. The Appendix contains the list of the members of the Commission. To this list should now be added the names of the recently appointed members: Bishop John McIntyre, of the English College, Rome; the German Capuchin, Michael Hetzenauer, and the Abbé Eugene Tisserant.

Literary Chat.

The Upper Room, by the late Mgr. Robert Hugh Benson, is an effective, though very simple drama of Christ's Passion. Its general form recalls *Everyman,* with its solemn lessons. There are eleven characters, including the "Doctor" who speaks the prelude that sets forth the play's moral purpose. Three of the actors are women. The music is easily mastered and the stage-setting requires but one simple scene. It is well suited as a "Biblia Pauperum" for the Lenten season.

"We are gathered at this holy time
To celebrate Christ's Passion . . .
In simple show the tale of all those
Pains we strive to tell,
How in that Upper Room He gave Himself
To be our meat and drink; how Judas fell
. . . There from that Cenacle
Watch with the eyes of faith. . . . And when you go
Back to the world for which He died, take care
That all those sins which bound and tortured Him,
That broke His Heart, and pierced His Mother's too,
Be by His Precious Blood all done away—
That you may meet Him clean on Easter day."

The European war is responsible for the delay of the December number of the *Rivista di Filosofia Neo-Scolastica* which is to be exclusively devoted to the theme of Friar Roger Bacon, whose seventh centenary was celebrated last summer at Oxford, England. The Editor, Fr. Agostino Gemelli, is an ardent advocate of psychology as a distinct branch of science, which cannot, as the champions of Monism would have it, be categorized with physiological science, even in its experimental phases. Few writers in modern philosophy show such a complete grasp of the value of the Aristotelian-Scholastic theories in explaining psychological phenomena. He draws a sharp line between psychology and biological facts. Subscribers to the *Rivista* are offered the *Vita e Pensiero* in conjunction with the former periodical at a much reduced rate.

Funk & Wagnalls have issued an abridged edition of the *New Standard Dictionary* which is likely to become very popular. In addition to the spelling, pronunciation, meanings, and etymology of some 80,000 words, the volume contains numerous groups of synonyms and antonyms, numerous references that help the student of history, biography, the sciences, etc. These references are brought up to the most recent date, and include many bearing on the present European war. The volume's handy form and cheap price make it desirable for the student's desk.

Of books treating of the Blessed Eucharist, as well from a doctrinal as from a devotional point of view, there is within easy reach of Catholics a great abundance and variety suited to every degree of intellectual power and spiritual attainment. Notwithstanding this wealth there is ample room for so noteworthy an addition to the list as that which has recently appeared under the apposite title *The Mystery of Faith.* To note that the author is Father Kenelm Digby Best suffices to suggest to the reader that the book is at once doctrinally solid, devotionally inspiring, and gracefully written. After a brief introduction on the significance of the *Mysterium Fidei,* Fr. Best analyzes the Biblical testimonies to the Holy Eucharist. He then treats in some detail of the worship of the Blessed Sacrament in the Church. A third part contains thoughts for each day during the Octave of Corpus Christi, and a fourth some meditations and aspirations on the forty-first Psalm (*Quemadmodum cervus*).

In the concluding portion the author sings in verse his L'Envoi—Canticles to the Beloved. There are scarce two hundred short pages in the neat little volume, which is thus made handy for purposes of meditation or spiritual reading. (B. Herder, St. Louis; Washbourne.)

There are a number of little volumes that have proved themselves effectual aids toward developing in the soul the consciousness of the Divine Presence. *Brother Lawrence* still holds and will probably always hold a foremost place in this kind of genuine spiritual literature. Recently a wee book of the same order has appeared and can justly claim a place hardly second to that of the little classic just mentioned. *Bypaths to the Presence of God* by S. M. Bonaventura, O.S.D., leads the way to the abiding consciousness of God by methods suggested by our Lord's traits and deeds—traits and deeds usually unnoticed and hence as it were "by-paths" to the end in view. The book is gracefully written, even though the style becomes occasionally self-conscious. The latter defect—which will probably not overmuch arrest the attention of the uncritical eye—is particularly obvious in the brief preface in which the introducer indulges in a few rhetorical exaggerations that are discordant with the theme and the spirit of the little book—a book, by the way, too little to be called "a treatise" (p. 7).

We have received, with the request for a literary notice, a neat volume, bound in white, with the title *Dost thou know thy Child?* The writer is Lillian Lang, who is also publisher of the book. As the title suggests, it is intended as an essay in the practical science of child training and offers some useful cautions to mothers. The seven chapters, with a short preface and a monologue, betray a sincere mind with noble aspirations; albeit there is a lack of unity, and the predominance of poetical sentiment suggests the want of consistent pedagogical principle. The writer's gift for story writing is impeded by a habit of reflection, so largely subjective that it ceases to convey any lesson, although an excellent purpose is apparent throughout, apart from that of self-revelation.

Books Received

SACRED SCRIPTURE.

COMMENTARY ON THE PSALMS. Psalms I-L. By the Rev. E. Sylvester Berry. Benziger Bros., New York. 1915. Pp. 377.

NEW TESTAMENT STORIES. Illustrated by Colored Prints. By C. C. Martindale, S.J., author of *Old Testament Stories*. Sands & Co., London; B. Herder, St. Louis. Quarto. Price, $1.00.

THEOLOGY AND DEVOTION.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (First Part). Literally translated by Fathers of the English Dominican Province. First Number (QQ. I-XLVIII). Benziger Bros., New York. 1914. Pp. 538.

THE UNFOLDING OF THE LITTLE FLOWER. A Study of the Life and Spiritual Development of the Servant of God, Sister Theresa of the Child Jesus, Professed Religious of the Carmel of Lisieux. By the Very Rev. William M. Cunningham, V.F. Preface by Cardinal Gasquet. Illustrated. (*Sanctity in Our Own Days Series.*) The Kingscote Press, London; P. J. Kenedy & Sons, New York. 1914. Pp. xxi-145. Price, $1.25; $1.35 *postpaid.*

THE HOLY VIATICUM OF LIFE AS OF DEATH. By the Rev. Daniel A. Dever, Ph.D., D.D. Benziger Bros., New York. 1911. Pp. 184. Price, $0.25.

POPULAR LIFE OF ST. TERESA OF JESUS. Translated from the French of L'Abbé Marie Joseph, of the Order of Carmel, by Annie Porter. Benziger Bros., New York. 1914. Pp. 174. Price, $0.50 *postpaid.*

EXAMEN CONSCIENTIAE seu Methodus excipiendi Confessiones Variis in Linguis, scilicet germanice, gallice, brittanice, italice, hispanice et polonice. Auctore P. Fulgentio Maria Krebs, Ord. Min. Cap., Poenitentiario in Metropolitana Mediolanensi. Beichtspiegel in sechs Sprachen nebst den zur Spendung der Sterbesakramente nötigen Gebeten. Sumptibus et typis Friderici Pustet, Ratisbonae, Romae et Neo Eboraci. 1914. Pp. 28. Pretio, $0.20.

INSTITUTIONES THEOLOGIAE FUNDAMENTALIS quas in usum auditorum suorum accommodavit Aemil. Dorsch, S. Theologiae in Universitate Oenipontana Professor. Vol. II: De Ecclesia Christi. Typis et Sumptibus Feliciani Rauch (L. Pustet), Oeniponte. 1914. Pp. x-668. Pretio, $3.50.

DIE LEIDENSWACHT BEIM GÖTTLICHEN HEILANDE. Betrachtungen von P. Peter Gallwey, S.J. Aus dem Englischen der 15. Auflage übersetzt von Antonie Freifrau v. Hertling. Zwei Bände. Fr. Pustet & Co., New York. 1914. Seiten viii-758 und v-704. Preis, $3.25.

POPULAR SERMONS ON THE CATECHISM. From the German of the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. II: The Commandments. Benziger Bros., New York. 1915. Pp. 470. Price, $1.50 *net.*

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. IV: Liturgical Year. Benziger Bros., New York. 1914. Pp. xiv-252. Price, $1.00 *net.*

THE PRINCIPLES OF CHRISTIANITY. By the Rev. A. B. Sharpe, M.A. New and revised edition. Catholic Truth Society, London; B. Herder, St. Louis. Pp. 147. Price, $0.45.

THE DAILY LIFE OF A RELIGIOUS. By Mother Francis Raphael, O.S.D. With Preface by the Very Rev. Fr. John Proctor, Provincial of English Dominicans. Second edition. Sands & Co., London; B. Herder, St. Louis. Pp. 110. Price, $0.45.

INSTRUCTIONS D'UN QUART D'HEURE. Fruit de quarante ans de ministère. Publiées par l'Abbé J. Pailler. Treizième mille. Pierre Téqui, Paris. Librairie S. Michel, 207 Tremont St., Boston. 1915. Pp. 556. Prix, 4 fr. 50.

BY-PATHS TO THE PRESENCE OF GOD. "Mane mecum Domine." By S. M. Bonaventura, O.S.D. B. Herder, St. Louis; Sands & Co., London. 1914. Pp. 68. Price, $0.45.

PHILOSOPHY.

WHAT OUGHT I TO DO? An Inquiry into the Nature and Kinds of Virtue and into the Sanctions, Aims, and Values of the Moral Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York and London. 1915. Pp. x-311. Price, $1.50 *net.*

THE GOD OF PHILOSOPHY. By the Rev. Francis Aveling, Ph.D., D.D. Second revised edition. Catholic Truth Society, London; B. Herder, St. Louis. Pp. 164. Price, $0.45.

GENETIC THEORY OF REALITY. Being the Outcome of Genetic Logic as issuing in the Esthetic Theory of Reality called Pancalism. With an Extended Glossary of Terms. By James Mark Baldwin, Ph.D., Hon.D.Sc. (Oxford, Geneva), Hon.LL.D. (Glasgow), Foreign Correspondent of the Institute of France. G. P. Putnam's Sons, New York and London. 1915. Pp. xvii-335. Price, $2.00.

CHRISTIANITY AS MYSTICAL FACT AND THE MYSTERIES OF ANTIQUITY. By Dr. Rudolf Steiner, author of *Mystics of the Renaissance, The Gates of Knowledge,* etc. Third edition, revised and enlarged. Edited by H. Collison. Authorized English Translation. G. P. Putnam's Sons, New York and London. 1914. Pp. x-241. Price, $1.25.

THE BIBLE AND UNIVERSAL PEACE. By George Holley Gilbert, Ph.D. (Leipzig University), D.D. (Dartmouth College), author of *Student's Life of Jesus, Jesus, Interpretation of the Bible,* etc. Funk & Wagnalls Co., New York and London. 1914. Pp. xi-229. Price, $1.00 *net.*

LITURGY.

THE OFFICE OF HOLY WEEK AND OF THE PASCHAL TRIDUUM. According to the Roman Rite as revised by the New Rubrics issued under the Apostolic Constitution of 1 November, 1911. H. L. Kilner & Co., Philadelphia. 1915. Pp. viii-332. Price: purple cloth, red edges, $0.35 *net;* purple cloth, cut flush, plain edges, $0.25 *net.*

LAUDES VESPERTINAE sive Thesaurus Cantionum quas e Typicis praesertim Libris excerpsit Carolus Weinmann. Sumptibus et Typis Friderici Pustet, Neo Eboraci. 1914. Pp. 134. Pretio, $0.35.

TWELVE SIMPLE DEVOTIONAL HYMNS. For Children, Society and Congregational Singing. Words by the Rev. Charles S. Hoff, C.SS.R. Music by Ferdinand Fassnacht. Mission Church Press, St. Alphonsus St., Boston. 1914. Pp. 12. Price, $0.15; $1.60 doz.

MISCELLANEOUS.

THE "MENACE" AND THE MAILS. The Postmaster General's Duty. Your Money and the Mails. A Letter of Protest. The Anti-Catholic Periodicals. (*The Catholic Mind.* Semi-Monthly. Vol. XIII, No. 2. 22 January, 1915.) The America Press, New York. Pp. 32. Price, $0.05; $0.40 per doz.

THE DESK STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Designed to give the Orthography, Pronunciation, Meaning, and Etymology of about 80,000 Words and Phrases in the Speech and Literature of the English-Speaking Peoples. 1,200 Pictorial Illustrations. Abridged from the *Funk & Wagnalls New Standard Dictionary of the English Language,* by James C. Fernald, L.H.D., Editor of *The Comprehensive Standard Dictionary; The Concise Standard Dictionary; English Synonyms, Antonyms, and Prepositions,* etc. Funk & Wagnalls Co., New York and London. 1915. Pp. viii-894. Price, $1.50 *net.*

FRÜHLINGSSTÜRME. Roman von Hans Eschelbach. (*Hausschatz-Bücher,* 1.) Friedrich Pustet, Regensburg und New York. Seiten 327. Preis, 1 Mark ($0.30).

SELTSAME LEUT'. Roman von Anton Schott. (*Hausschatz-Bücher,* 2.) Friedrich Pustet, Regensburg und New York. Seiten 255. Preis, 1 Mark ($0.30).

DER LODER. Geschichte aus den bayer. Bergen. ST. BARTHELMÄ. Eine alte Geschichte aus Bayern. Von Hermann Schmid. (*Hausschatz-Bücher,* 3.) Friedrich Pustet, Regensburg und New York. Seiten 324. Preis, 1 Mark ($0.30).

BARFÜSSELE und andere Schwarzwälder Dorfgeschichten. Von Berthold Auerbach. (*Hausschatz-Bücher,* 4.) Friedrich Pustet, Regensburg und New York. Seiten 317. Preis, 1 Mark ($0.30).

DOST KNOW THY CHILD? By Lillian Lang. Published by the author, 818 Rush St., Chicago. 1914. Pp. 89. Price, $1.00.